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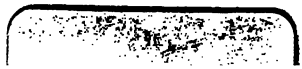

THE UNDYING SOUL

AND ITS

INTERMEDIATE STATE

BETWEEN DEATH AND THE RESURRECTION.

ASTOR LIBRARY
NEW YORK

By Rev. A. S. WIGHTMAN,
Author of "A Glance at Creation," &c.

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PREFACE.

Those for whom an author writes, have a right to know the motives which prompted his productions, and the same is our apology for giving to the world the following work.

First, God has given us the power of thought; a power which knows no abatement, and will be applied to subjects of greater or less importance, for man in some sense or degree must think while he remains a conscious being. Second, notwithstanding the multiplied numbers of books which have recently made their *debut* before the public, there evidently exists an imperative demand for the following work, from the fact that there is pervading the public mind a very general inquiry in relation to the facts discussed in the book, which has never been answered by any one. Third, these facts not only involve important interests, but such interests as are at present agitating the public mind to a startling degree, and in a way followed in many instances by the most serious results, as a consequence of ignorance of the character of the principles involved. Fourth, the demands of scriptural harmony, the apparent want of which has caused many to stumble, and which alone can be found in the clear Bible doctrine of the intermediate state. Fifth, the importance of an appreciation of the soul's high destiny in the forming of right habits of life, without which man's immortality is a serious misfortune.

These are among the briefly expressed motives which have prompted us to write our history of the soul. Whether they are sufficient to justify the act, an intelligent public will judge. Opinions of the good and wise, with reference to the intrinsic value of

the work, will doubtless vary. Bunyan, in his apology for his immortal work, says:

> "Well, when I had thus put my ends together,
> I showed them others, that I might see whether
> They would condemn them, or them justify;
> And some said, let them live; some, let them die;
> Some said, *John*, print it; others said, not so;
> Some said, it might do good; others said, no.
>
> Now was I in a strait, and did not see
> Which was the best thing to be done by me;
> At last I thought, since you are thus divided,
> I print it will; and so the case decided."

Well, if critics differed with reference to the merits of the matchless work of the suffering victim of Bedford Jail, they doubtless will do so in reference to our humble production.

We have only to say to such as may disapprove of the effort, that the work has been furnished for the press in the midst of the arduous work of a pastor, with the eternal interests of a congregation resting upon his heart and hands; and while the author is deeply sensible of its susceptibility of significant improvements, he claims to have done the best he could in view of circumstances, and sends his thoughts to the world with many prayers that thousands may be benefited by a perusal of the humble pages.

A. S. WIGHTMAN.

ROME, MAY 11, 1857.

PART FIRST.

Evidence of the Soul's Living Power.

CHAPTER I.

CONVICTIONS OF ALL NATIONS.

To speak of flowing streams and dancing zephyrs,
That kiss the cheek of morning, were an
Easy task. But to chase the
Immaterial, which we cannot see or feel, in
Its mystic leaps from sphere to sphere, is
What may well demand an effort; and match
The strongest mind.

The perfection of connecting links, is indispensable in a perfect chain; and the perfection of parts in a model machine, in themselves as such and with reference to the whole, is clearly demanded.

So also in theology, every link and part of the stupendous scheme, must have their proper place and due prominence, and that too, in such a way, and in such a degree, as to be in harmony with the great whole. It would seriously mar the beauty and sublimity of the gospel, and render powerless God's method to save

souls, to strike from the same the doctrine of the atonement; and scarcely less confusion would follow a denial of the plain and important doctrine of the resurrection of the body. Sad results must follow, as legitimate consequences, a failure to recognize the doctrine of the supreme divinity of the Son of God, and equally so, so far as the harmony of Bible truth is concerned, that of the immortality of the soul.

A repudiation of the solemn doctrine of a great judgment day, would be unwarrantable, and equally so would be a rejection of the doctrine of the intermediate state. These are all essential links in the strong and glorious chain of Bible truths, which unites the hopes and destinies of mortals with the throne of God, yet none of them alone constitute the whole of the sublime method for man's rescue from darkness and final manifestation in light, but taken collectively, with others not mentioned, they constitute a harmonious and perfect whole, so amazing and attractive, that the angels much desire to apprehend its wonders, and yet with their superior powers are quite unable to fathom.

Obvious as these things are, it is noticeable that some of these essential truths have been allowed, by Bible expositors, to lose their rightful prominency, by falling into a state of unwarrantable and disastrous ob-

scarity; and among these fated ones is found the clear and positively essential doctrine of the intermediate state.

Mr. Watson, it is true, in his unequaled system of Theology, strenuously insists upon its importance, as an integral part of the revelations of God to men, and Dr. Clark incidentally endorses the sentiment in his exposition of the Word, yet how few of the thousand divines who have hitherto aided in forming the public mind, have given it that prominence which it deserves, even in those discourses involving its real elements. In tracing the career of the soul's privileges and liabilities, from its association with the body up to the time of its separation, there is a sufficient amount of careful consideration bestowed, but when the commendable and faithful process has brought the investigator forward to the time of the soul's departure from its first associations, an unceremonious and unwarrantable leap, as though it was a matter of necessity, is taken over a vast and continually increasing period of time, reaching from death to the resurrection, the entire length of which the events of the future alone can demonstrate. Already have souls been separated thousands of years from the bodies which they once animated, while, with the frequency of the pendulum's oscillations, others are passing onward to join the count-

less hosts, who await the fuller developments of the government of God in the closing scenes of human probation, and a re-union with the mortal body which fell off at the time of their escape from earthly scenes. Shall we say that this vast interim of duration, possesses nothing of interest, as associated with myriads of undying ones, who must live, and think, and act, during its protracted and passing periods?

Surely, the great questions of conscious being, employment, knowledge, joys or sorrows of departed spirits, from death to the resurrection, are such as cannot fail to interest every one who appreciates a high destiny and loves the exciting developments of knowledge and truth; for our proposed investigations are not such as involve the laws of matter simply, which in their sphere possess an inferior interest, but such as more especially embrace the phenomena of mind—immortal mind, in its future and more sublime developments.

The florist may analyze the flowers that load the breath of morning with sweetness, and feel emotions unknown to coarser minds, but he who acquaints himself with the startling destiny of undying intellect, will feel the deep of his soul moved in a way, and stirred to an extent, which results not from less exciting causes. It is not our special purpose to discuss

the immortality of the soul, as such, but rather its continued being onward to the resurrection, regarding the event of the death of the body simply as an accident, confined in its effects exclusively to matter, or man's physical nature, and in no sense affecting his intellectual interests, otherwise than connecting them with more felicitous associations; although it would be easy to show upon principles of analogy, that the fact of its continued being to the time of the resurrection amounts to probable evidence, at least, of its being beyond the same.

The thoughtful of all ages have been impressed with the important truth, that human beings are characterised by certain living powers, such as shall survive the death of the body, and be the more brilliant on the account of their new mode of existence. While we admit that men by nature are not contemplative, we affirm that they are only so with reference to morals and religion, while concerning the fact of continued being there ever has been serious and enquiring thought bestowed. Here it will be well to substantiate our propositions by a brief and reliable exposition of facts, such as are accessible by all who wish to find them. When we say that the active minds of all ages have been impressed with the fact of man's possession of living powers, we shall be understood to speak of such

as have not enjoyed the light of the Bible, and of them only in a general sense, for if we simply affirm that the inhabitants of gospel blest lands look for life after the death of the body, we would only repeat a truism, familiar to all; and if we should say that *every individual* had looked for life after death, we should say what we could not substantiate.

Aiming at this point to show the perpetual being of the soul, from the convictions which God has implanted in the human mind, lying back of all education, it is proper that we refer to man as destitute of the instructions of divine revelation.

We do not urge the proposition of the convictions of all nations relative to being, separate from the body, upon the ground that correct views of the immortality of the soul have been entertained, for such would be unreasonable in view of circumstances, but that the great majority have been convinced of their possession of living powers, as the better part of their identity, which should live after the body was dead, if not forever, at least through a succession of changes and ages amounting almost to infinity. So far as the work of sustaining the affirmation of the convictions in question is concerned, we have no need to consider individual cases, for we have only said that the impression was general; that is, a prevailing sentiment

with leading minds; yet for the sake of avoiding the possible charge of unfairness we will do so. *Cicero*, a Roman orator, who lived in the century preceding Christ, is said to have fully disbelieved the doctrine of the immortality of the soul, of which however there is much room for doubt. So far as his writings are concerned, he has expressed both his belief and disbelief, and no one can gather from the same his honest sentiments. But inasmuch as he has manifested a double position in the matter, which is evidence of some in-dwelling spirit of inquiry, the fair inference is, that some active, innate principle was pressing under unfavorable circumstances, a conviction upon his perceptive powers, that *Cicero*, the eloquent son of the proud empire, would, after his manly form should be lost in the dimness of sepulchral shadows, stand and speak in the presence of a more wonderful company than were ever seated in the Roman forum. When he wrote as a philosopher and politician to the masses, where his sentiments would subject him to no loss, he clearly expressed his belief in the perpetuity of being after death, and when he wrote to his private friends, where interest suggested a different sentiment he expressed his disbelief. These facts indicate a desire to agree with every person, rather than a scrupulous adherence to an honest conviction—a state of things by

no means confined to *Cicero*—while his real sentiments doubtless were in sympathy with the fact of perpetual being. Aristotle, who was a pupil of *Plato*, is said to have repudiated the idea of the immortality of the soul, but that he did really and sincerely do so is what may well admit of a doubt. His dying words were, "I entered this world in impurity, I have lived in anxiety, I depart in perturbation. Cause of causes pity me." This deep anxiety, so imploringly expressed, doubtless was caused by his reflections upon the future of his being, in reference to which he had real convictions, yet so shrouded in shadows, which can only be dispelled by the brightness of the Gospel, the light of which had not dawned upon him, that his solicitude was extremely painful. His prayer to the Cause of causes for pity, clearly indicates that a solemn impression was resting upon his mind, that he was about to step upon an untrodden shore, where startling realities, hitherto unknown, were to be experienced; for his request was among his last words, and if he had no convictions of a future consciousness under some conceivable circumstances, the idea of soliciting pity for a last brief quivering moment of consciousness, could not have been a matter of sufficient consequence to have prompted so earnest a prayer.

Notwithstanding all which the great philosopher

wrote and said during his life, the honest developements of the dying hour must have the preference, and they certainly admit of serious doubts of his belief in the cold, sad, gloomy notion of annihilation. If it could be made clear that a few individuals had embraced the sentiment, nothing would be effected against a general truth. We have idiosyncracies in the moral world, and may have them also in the intellectual world, without in the least affecting the question of a universal conviction in the human mind, of existence in another state, such as shall be continued in its real identity right onward, in no sense affected by the death of the body.

But we have an offset to the two remarkable persons introduced, which may well be presented at this point. *Socrates* and *Plato* who lived before *Cicero* and *Aristotle*, and consequently enjoyed no greater facilities for instruction, were both strong advocates for the living powers of the soul—such as should be in no sense affected by a change of residence or associations.

Both were doomed to the fate of a violent death, and yet both so fully assured of their possession of perpetual being, that the former calmly drank the deadly hemlock under the controlling conviction that he should soon move in a less embarrassed sphere, and the latter, as he sank from the flow of the crim-

son current, looked over the swelling waters to that other country, and thought of the untried scenes in the midst of which he soon should act a common part. Pliny declares that "the soul and body have no more sense after death than before we were born;" and the philosophy of the epicureans affirmed that "when death is, we are not." These are strong and the very strongest denunciations of the soul's perpetuity found on record, yet, when taken with their relations, are quite powerless.

It must be remembered that these schools of philosophy were notorious for their novelties and absurdities; indeed, without their strange peculiarities their former popularity would have been small, and their present remembrance, as a consequence, quite insignificant. Diogenes, in unmatched singularity, took up his residence in a tub, and asked no greater favor than that great men should get out of his sunshine, and the ridiculous farce has immortalized his name; but who believes that he was sincere in his freaks. His own convictions were that he was playing the fool, yet it was as good as any other kind of play, so long as it made him famous.

It is no uncommon thing to hear persons, in a bold way, uttering infidel sentiments, denying being after death, and denying even the existence of a God, the

process being a bold push for notoriety, while their honest convictions are the opposite of what their words express; so likewise the skepticism of the schools doubtless, much of it at least, was prompted by the same motive. And farther than this it is possible for leading minds, by a process of instruction, to impress upon the minds of others what they either do or do not believe themselves, while such instruction may overpower and be the opposite of the convictions which God had originally implanted in the human breast.

In view of these facts, we should be slow to question the universal, original conviction, which God has written upon the soul concerning its perpetuity, on account of the madness of a few heathen philosophers, whose propensities and interests have prompted their unenviable opposition.

Seneca, in his 102d epistle, speaks of a divine part within us, which "joins us to the Gods; tells *Lucilius* that the day which he fears as his last, is the birth-day of eternity." It is true that he sometimes expressed his doubts upon the point, yet the very fact that he ever had any convictions of a future being, is proof that they were innate, for the great truth had not been revealed by a written word. Ancient writers disagree in relation to the notions of the Egyptians

concerning the soul. *Diodorus Siculus* says they believed it to be immortal, and that it would exist among the Gods; while *Herodotus* affirms that they taught the doctrine of transmigration, both of which embrace the soul's perpetuity and may be harmonized, from the fact that the former was most ancient, while the latter is clearly the result of that progress of error, which has always characterised the decline of nations.

The early Poets have fully endorsed the doctrine of the perpetuity of the soul, in their views of future rewards and punishments, for they freely and frequently speak of the joys of *Elysium* and the tortures of *Tartarus*.

But we are told that they regarded them as vulgar fables, and if so, it is not a little wonderful how such fables ever sprang into being.

That some might have spoken of the popular sentiment of future being as a vagary of speculative invention, is what might be expected, but that such expression was indicative of their honest conviction, is what clearly admits of a doubt. The sentiment of the soul's perpetuity was generally prevalent and had never been revealed by word, therefore it must have been written by the finger of God upon the human soul.

In farther proof that there exists in the human mind a conviction of its own powers of continued being, we

may refer to the religion *Budhu* which holds a vast dominion among men—more extensive in its reign than any other system, embracing the whole of Tartary, China, Japan and their dependencies, and all the regions between China and the Burrampooter. "They believe that a man may become a God or a demon; or that a God may become a man or an animalculæ; that ordinary death is merely a change of form, and that this change is almost infinite, and bounded only by annihilation, which they esteem the acme of happiness."

The idea of annihilation, with them, so seriously conflicts with the promptings of the living principle within them, that it can only be endured at almost an infinite distance, while they believe that natural death has no power to extinguish the vital principle until it shall occur millions of times.

Indeed, so remote, in their opinion, is the event of extinction, that to reach it is like measuring eternity itself. The Hindoos, whose sentiments differ but little from the earlier systems, fully believe in the perpetuity of the soul. True, they mix the fact with the pagan notion of transmigration and final absorption into Deity, yet it as well proves the conviction of the soul's living powers, which pervaded their minds, for their notion of the final absorption of being was not

thought by them to amount to annihilation, but rather a re-mingling of the soul with the original element, from which, for the purpose of animating a body, it had been for a time separated, whereby individual rather than elementary being was lost.

A future state of being is and ever has been recognized in some form, in all the pagan systems of religion of which we have any account, and there is no way of avoiding the conclusion that the power of the infinite has impressed the great and glorious truth upon the human mind. We anticipate a possible objection to the arguments presented, and a passing notice of the same shall constitute the close of this chapter.—Leading minds, in showing a necessity for a divine revelation, have attributed the faint glimmerings of truth found interwoven in heathen systems, to traditional sources—distant and embarrassed rays, coming from the great fountain of light first opened in the East. There doubtless is truth in these things, and so far as morals are concerned, much truth, yet we feel impressed with the fact that man would have felt a conviction in his own bosom, and would have heard the whisperings of a life to come, had the fact never been handed down from age to age by tradition.

The ancient Egyptians are guilty of the most absurd and degrading idolatry, and in their systems there

are fewer and fainter references to the original doctrines of the Bible than in any other system of heathen religion, and yet reliable historians inform us that their faith embraced the doctrine of the immortality of the soul, and its future existence among the Gods.

Now, upon the supposition that man possesses no innate power to perceive this truth above other important Bible truths, we are left to greatly wonder why the morals of Christianity were buried in the gloom of heathen darkness and disgusting superstition, while the doctrine of the immortality of the soul was preserved in comparative perfection, while upon the supposition that a conviction of its elements of perpetuity are innate and universal, the problem is plain and easy of solution.

We have presented evidence sufficient to sustain the proposition, that a universal conviction of the soul's immortality pervades the race. This conviction has been impressed upon man by his Creator, and if the soul does not possess living powers, that shall prove superior to the disorganizing power of death, God has impressed the race with a false propensity and made them victims of a serious delusion; and inasmuch as such a thought is inadmissable, the fact of the soul's perpetuity follows as a necessary consequence.

CHAPTER II.

INDEPENDENT NATURE OF THE SOUL.

What though the lesser lights fade from the sky,
Blaze along the ambient air, and fall
In floating dust. The great sun will
Still shine on in splendor; and would do so,
Though a million meteors were to burst at once.
So the spirit of man, mighty, knowing, and
Enduring, will remain after the body,
Withered by inherent fires, shall sink and mingle
With the earth.

The very obvious fact of the superior character the soul, in all its essential elements, is upon a pri ple of fair inference, good evidence of its living p ers. Powerful acids will decompose the inferior n als, while the superior will shine the clearer for searching test. It would be highly erroneous to that because nitric acid will dissolve iron it will dissolve gold; and equally absurd to say that beca death can dissolve the body it can dissolve the also, unless the soul and the body are identical, wh is the opposite of what is assumed in the illustrati Besides, it is impossible without experience to kr

what death is, and what are its results, while its dominion places every one under its power beyond the possibility of testifying upon the point for the benefit of mortals, for such as pass the dark river are not allowed to favor their remaining friends with accounts of the developments of the valley of shadows.

If it be thus impossible for any who live in time to know what death is, nothing can be more absurd than to affirm its tendency to destroy the living powers of the soul, unless it be allowable to affirm that to be positive of which we neither have nor can have any knowledge.

As the body becomes cold and pulseless, and livid with incipient putrescence, judging from appearances, we might conclude that all being which constituted former consciousness and identity had ceased, but we must not judge hastily, nor upon superficial evidence. Our present manner of existence is remarkable for the two states in which we are conscious, or have being, namely: sensation and perception. There are five avenues to the soul, through which the exterior world communicates with the interior, and through which the phenomena of mind is manifested; and these mediums of seeing, hearing, feeling, tasting and smelling are the senses, while the perceptive powers, of which they are the ready and faithful agents, constitue the

souls; and although sensation cannot exist without perception, yet we do know from experience that the mind is often active while the senses are passive—that is, we often think, remember, analyze, and compare while our senses are quite inactive; and if mental activity and conscious being may continue while the senses are in no sense exercised, there is no good reason why they may not continue after the senses are destroyed by death.

It often happens that one or more of the senses is fully wanting in an individual while the mind is in no sense impaired; a fact which clearly indicates its living and continuous tendencies, and if the destruction of one or more of the organs of sense does not affect the elements of the mind, the inference is clear and justifiable that the destruction of all of them will not do so, for all the senses sustain the same relation to the soul, and if the destruction of one produces no effect, neither can the destruction of the whole; and that the destruction of one does not impair the mind is what is clear to all, therefore if all be hushed in death the mind will still live and act.

A man may look forth upon the green earth, and with clear and active vision muse upon the waving foliage of the summer trees, trace the golden tinged borders of the fleecy clouds, or mystic windings of the

flowing waters, as they move onward to the great depository of the floods, and as the charms of nature are being smoothly conveyed to the soul or perceptive powers through the organ of vision, sudden paralysis may shock the optic nerve, and deep and hopeless darkness quickly intervenes.

But is a corresponding portion of the soul destroyed? Upon the supposition that a destruction of the organs of sense is a destruction of the living powers of the soul, in the very supposable case, for it has often occurred, there can remain but four-fifths of a soul for one-fifth of the means of communication between the visible and invisible world is destroyed. But we need no farther evidence of the fallacy of the supposition of the destruction of the organs of sense being a destruction of the soul, than the fact that in the case of sudden blindness, the faculties of memory, reflection, comparison, and all the essential attributes of mind, remain unimpaired and active. But another casualty befals the subject of our illustration; fatal deafness comes upon him, or in other words his auditory nerves are paralyzed. According to the hypothesis, we oppose, he can have but three-fifths of a soul, and yet it is clear that his mind is unimpared, and if two-fifths of the organs of sense can fail without a corresponding failure of the intellect, the inference that they all

may do so without a cessation of intelligible consciousness, is fair and legitimate.

Even if every power of sense should fail before the death of the body, the soul would still live; and if well furnished with ideas by means of the agents formerly possessed, be capable of manifesting a degree of intellectual phenomena too marked to admit of the thought of mental depreciation.

The body as a whole may waste by disease until the largest part of its former identity is gone, and yet the mind suffer no loss; wherefore we infer a fair probability of continued consciousness, although the whole body were wanting. There are certain states into which the body may fall, while the soul, by some process to us unknown, assumes a similar state, such as sleep or syncope, in which there is a cessation of consciousness.

Such unconsciousness is the result of a peculiar state of the body, such as would not occur if the soul was entirely disenthralled; besides it is very brief and often partial, as in the case of dreaming, while a speedy and perfect return of consciousness is proof that the living powers were in no sense affected, except in the incidental one of pervading passiveness.

Admitting the rule of analogy, by which we may infer what is true of the soul in its separate state from

what is true of it in connection with the body, which rule the objector may claim the right to apply as proof of a cessation of consciousness on the part of the soul in its separate state, from the fact of its being subject to brief periods of the same while in the body, it must be remembered that there will be no morbid bodies in the future state as superinducing causes of coma, nor wearied bodies as superinducing causes of passiveness or rest on the part of the spirit.

Giving therefore the objection its fullest force, it affords no evidence of a cessation of living powers in the future state.

The dreaming state is farther evidence that the mind may act in its present associations, independent of the organs of sense; for we often, in our nightly exercises, meet dear friends, look upon lovely scenes with delight, and turn from unpleasant ones in disgust, and in our thirst drink the gurgling waters. It will not be difficult to see that the organs of sense have no part in these phenomena, and if the mind can be and act independent of the body in the present life it most certainly can do so in the future state.

Without endorsing the many strange accounts of visions which have originated with and been propagated by the superstitious and wonder-loving, we have good evidence of many genuine cases which have oc-

curred at different periods of time. Persons of deep and uniform piety have gradually wasted by disease, sinking lower and lower, until weeping friends, as was supposed, witnessed the last flickering of the vital spark, subsequent to which, however, to the great astonishment of all, they have awoke from the strange swoon and have given with great accuracy and integrity their delightful visit to and communings with Christ and the angels in the regions of glory. During these remarkable visions, the time of which has varied from an hour to several days, every organ of sense has been in as absolute a state of paralysis as though the soul had fully departed; which fact proves the independent nature of the soul.

Similar exercises have characterized such as have fallen under the power of God, who upon recovery have been totally ignorant of every event which had transpired during their captivity to the power of the Spirit.

Mind, in these cases, has been highly active, while the senses have been as passive as though they had never had any being, which shows the independent nature of the soul; and if it can be, and think, and act, and enjoy, and know, without the aid of the senses, it can do so if they were all hopelessly chilled by the icy hand of death.

Paul was caught up to the third heavens and heard things unlawful to be spoken, and was unable to inform us whether he was in the body or out. But if he was in the body he certainly was not conscious of the fact, and therefore had no exercise of the senses; and if he was out of it, his spirit was not dependent upon it; wherefore his case affords good evidence of the independent nature of the soul.

The pious Jacob journeyed from *Beersheba* to *Haran*, and being overtaken by night, he gathered a few stones for a pillow, and soon was locked in quiet slumber, and in his dream he saw a ladder that reached from earth to heaven, and saw the angels of God ascending and descending on it, and heard the Lord who stood above it talking with him.

Now no one will believe that he saw with natural eyes, or heard with natural ears, for these, with the other senses, were wrapped in unconsciousness; and yet the soul that can both see and hear without the aid of the senses was in intelligible action and communication with God; wherefore we conclude that it might sustain the same relation to its author, if all the organs of development were locked in that sleep that knows no waking until the trump of God shall sound.

There can be no objection to these arguments, except it be upon the ground of the difference of active

spiritual being in some kind of a body, or in a body without sensation, and without a body of any kind yet it is plain that the objection cannot be entertained for it makes the more superior and refined element dependent upon the gross and inferior one, which besides unduly degrading the former and elevating the latter, clearly violates every well established rule of philosophical deduction. The body we know must be energised by a soul, in order to locomotion; and when the spirit departs it becomes like any other clod of matter, while the soul possesses motive power of its own.

The infant must be furnished with a soul before it can have life. It may have all the organs of sense in their perfection, yet none or all of these combined are its soul, and except the body have aid from some power superior to itself, it can never become an identical living being.

Man's first mode of existence being associated with physical things it became necessary, inasmuch as spirit and matter are separated by (to them abstractly considered) an impassible barrier, in order to effect a communication, that certain agents be introduced, and hence the necessity of the senses, which fully meet the emergency. But when man, by a change of worlds, shall take upon himself a new mode of being, in which

he will not be associated with physical relations, such emergency will have passed away, and hence there will be no farther need of the senses, wherefore the simple fact that they shall cease with the death of the body is no proof that consciousness shall cease also, for the future state will be as well adapted to conscious and perpetual being without such facilities as the present state is with them.

The summer flowers may die and pass away amidst the frosts of autumn, but the fructifying powers of the earth to which they were indebted for all their perfection and beauty, will remain unimpaired; so the graceful forms of men may waste under the blight of time, but the great energizing principle to which they were indebted for all their attractions, will remain unaffected by the event.

The ceaseless surges of the deep may waste the adamantine rocks against which they dash in moaning rage, and the orbs of heaven may weary in their long journey, and wrap themselves in shrouds and pass to the shadows of nonentity. But mind, unwasting and ever enduring, shall laugh in triumph amidst change and disorder, and be the more conspicuous on account of its peculiar and felicitous associations, enjoying an accelerated advance as a result of a general retrograde of the wastening elements around it, from which it shall exultingly fly to mingle with other scenes, more

befitting its mighty and unwastening powers. The proud eagle, capable of lofty soaring in the upper heavens, can only flutter imperfectly amidst the serious embarrassments of an under stratum of space, but loose him from his clogs and he will go upward with a velocity and freedom at once indiscribable and sublime.

So the living spirit, designed for a large, free and high place, disenthralled from its encumbrances, under its tendencies for elevation will float upward, where etherial brightness shall hang her magic festoonings upon every form and feature, leaving them beautified beyond expression, to live and triumph while weaker elements shall waste with age and sink to hopeless nothingness.

'Tis a vain mind that thinks the present life the whole of being; and if not cured of the delusion here, will awake to its reality in that state where, and under circumstances beneath which a remedy can never be found, though it be sought day and night with bitter tears and repentings, that shall wither the sensibilities, without a possible mitigation.

CHAPTER III.

THE DESIRES OF THE SOUL.

> The human mind may have its freaks,—think
> Of fancied good, and find itself the dupe of
> Wild delusion. But, a desire to live again
> Is legitimate—a divine impression, written
> Deeply upon the soul.

That the essential elements of man have suffered in most respects, under the deteriorating power of sin, is what is so philosophical and scriptural a conclusion, that nothing more than an admission of the humiliating fact is necessary to give the thought due prominency; yet there are some principles of the mind, which, to a good degree, remain active amidst the general prostration, and among them is found the universal desire for future and continued being. There may be an occasional exception—a mind fashioned in so strange a mould as to be indifferent to the great questions; but such exceptions, that might well be expected, effect nothing against the general truth, more than an isolated case of physical deformity, effects the fact of the matchless gracefulness of the human form.

The course of life is well nigh as various as the sub jects of the same; with some it flows smoothly an even, serene and calm as a summer evening, whil with others its way is amidst dark ravines and ove mountain bluffs, devious and uncertain, thickly dotte with casualties and clouded with fear; yet it is obser able that the desire for continuous being is equall conspicuous, whether the present career be felicito or not. Mortals choose any kind of being, subject t any kind of calamities, save that of hopeless subme sion in the lake of fire, rather than annihilation.

To cease to be, to cease to think, and to cease t know, while the vast deep of hidden wonders remai unexplored, is a thought quite unwelcome to bein who have enjoyed a precious foretaste from the gre depository of undeveloped and exhaustless knowledg and while the soul retains its peculiar inclinations, th sentiment of nonentity will be repulsive and painfu

Knowledge, in the human breast, begets a desi for more knowledge, and he that gathers fruit fro the inviting tree in time, will desire to do so when bending branches shall offer their more attracti specimens, in another and more promising clime. O feature of the mind is a desire to apprehend what obscured in the future of the present life, and su desire is not less conspicuous with reference to hidden future of eternity. The untutored Indian,

norant of what God has revealed concerning the high destiny of man, beyond the distant mountain's top fancies to himself a resting place, where his favorite dogs shall bear him constant company, where the Great Spirit shall teach him the mysteries of being, which his uneducated mind now sees in the flying clouds, shining lakes, flowing rivers, murmuring brooks, dusky ravines, shaggy rocks, sunny hillsides, and the quivering foliage of his native woods, in the deep recesses of which his immortal spirit thinks upon the higher destiny of a future life, as certainly his, as it would be if he walked the halls of science and reclined upon cushions of velvet or satin.

Although his fare be scanty and coarse, and his habits of life as wild as the flying deer that often falls at the twang of his bow-string, yet as he sleeps in the shadow of some projecting crag he dreams of the elysian fields, where all his sorrows shall cease, and his anxious soul drink at the fountain of knowledge found only in his distant and future home.

The astronomer revels amidst the startling wonders of whirling spheres, and as he surveys their countless numbers and considers their various relations, the immortal and daring energies of his triumphant intellect, boldly suggests the accomplishment of greater feats in the future state, such as the mind will not only love, but as much more so as they shall be greater than

those accomplished in the present life; and as he contemplates the high boon, his anxious spirit pants with deep desire to enter upon the glorious destiny, separated from the present only by the ephemeral curtain of mortality.

The philosopher counts one by one the essential links connecting cause and effect, and as the impressive wonder excites his admiration, he feels his soul stirred by the deep promptings of a strong desire to analyze the integral parts of the certain chain of duration which connects the present with the future, or time with eternity, being especially anxious to enter upon the analysis of that part which, to mortal, is shrouded in the deep shadows of untried and unknown eternity.

The lover of nature rambles amidst the thousand bright pencillings of Infinite skill and goodness, and as he contemplates the wonders, beauties, and glories scattered over the green earth in rich profusion, he longs to become an inhabitant of that sphere, where reason promises as much more bright an exhibition of sublime wonders, as eternity is superior to time in its relation to developments and duration.

What though our little span of life, passed prior to our transition period, be characterized by wonders, the apprehension of which may beget gratitude for the privilege of the same; they are small in compar-

what shall burst upon the astonished soul at
val upon the shores of immortality, not to be
. as the meteor that burns out in the intensity
own light, but ever occurring, always rising,
enduring as ceaseless, limitless eternity itself.
pprehension of these great truths by the intui-
wers of the soul, ever has and ever will fill the
vith strong desire to live after the scenes of life
er, amidst associations so rife with privileges,
s are exclusively confined to the world to come.
net, the great Arabian imposter, gave evidence
knowledge of the elements of man, such as
be a timely suggestion to the less observing,
he promised his followers a life to come in Par-
after they had been good soldiers; where they
enjoy pure water, shady groves, and such as-
ons as their most active desires anticipated.—
sults of his estimate and treatment of charac-
re clear evidence of the correctness of the same,
mighty fraud, from its origin, has held by nu-
l force a dominion at once appalling and ru-

pasian, who was declared Emperor of Rome by
l consent of the Senate and army in the year
y after Christ, gave the following impressive ev-
of his desire for continued being. Becoming
sed at *Campania*, with a presentiment from

the first that his disease would be fatal, he cried ou with deep emotion, in the presence of his friends wh were lingering near him in the dying hour, "methink I am going to be a God." Pagan as he was, he die in clear and pleasing anticipation of continuing i being under some circumstances, which to him wer highly desirable.

All that he might have implied in the idea expres ed, of his "going to be a God," we have not th means of knowing, neither is it necessary that w should know, since the one fact of his desire for con tinuous being is obvious, which is the one to whic attention is called. We admit that some things ma be anticipated that are not desired, such as the eviden doom of the wicked, but the anticipation of the Em peror, in the case before us, was of a pleasing natur and therefore fully and deeply desired. If the Em peror had not been a Pagan he doubtless would hav expressed himself differently, or had he been a Chri tian the expression would be censurable; but takin it with its associations, it shows that its author fe deep down in his heart a panting for action in a high sphere, where greater deeds should enlist his pow than correcting the abuses of a depraved Senate, fighting the enemies of the imperial dominions. Sta ing upon his feet, reclining upon the willing arma his friends, according to his expressed convictions th

an Emperor ought to die in an erect position, his spirit left the earthly house, to be and act in that state in which he desired to see as he should be seen, and know as he should be known, and could that voice that once rolled forth in dictatorial tones from the proud city of *Romulus* and *Remus* salute the ears of mortals this hour, it would give assurance to all that the expectations and desires of the Pagan ruler had been, in reference to continued being, fully realized.

Adrian, who became Emperor in the year one hundred eighteen after Christ, was a man of remarkable powers, a very able sovereign, and, for a Pagan, a very good man. With his dying breath he repeated, with much earnestness, the following lines:

> "O fleeting spirit, wandering fire,
> That long has warmed my tender breast,
> Wilt thou no more my frame inspire?
> No more a pleasing, cheerful guest?
> Whither, ah! whither art thou flying?
> To what dark, undiscovered shore?
> Thou seemest all trembling, shivering, dying,
> And wit and humor are no more."

Although these moving lines express some doubt as to the character of the future state, which is what should be expected in view of the circumstances, for Adrian was a Pagan and as such had rejected the light of the gospel, yet there is no misgivings as to the fact of a future, while a desire to have a being in that state

is breathed in every line. The self interrogation, whether the fleeting spirit so near its departure as to be almost quivering upon the lips, should no more prove a pleasing guest, is one bearing upon its every feature a moving desire that such might prove his future experience, or in other words, that he might after the death of his failing body, feel the pleasurable emotions of conscious being which had characterized his past experience, and although the shore to which he was flying, to him was dark and undiscovered, yet he had an ardent desire to experimentally solve its mysteries and enjoy being amidst its startling associations.

Cato, finding it impossible to animate his soldiers against the conquering Cæsar, resolved in a fit of desperation, to die; but that he felt solicitous about the future, the following facts most clearly show. After having cheerfully partaken of his usual repast he retired to his bed chamber, laid himself down, and with deep attention read for some time *Plato's* dialogue on the immortality of the soul. His son, aware of his suicidal intentions, caused his sword to be removed from his room, and in the most affectionate manner besought him to desist from violence, until receiving a severe reprimand, when he retired from his presence in a flood of bitter tears. Upon receiving his sword he cried out "now am I master of myself," and then continued for a time to read, until being satisfied in

reference to the future he slept a little, then arose and with philosophical firmness plunged the glittering blade to his quivering heart and passed to the spirit land in shame and crime, yet according to the custom of his age and country. Poor man! sick of a life filled up with daring deeds and withering reverses, quivering upon the shore of the dark river, with a strong arm nerved for the murderous deed, it was very proper that he should enquire concerning the future state upon which he desired to enter at his escape from the tragical scenes of earth, and although his career in his incipient state had been unsatisfactory and was about to close in self destruction, yet he desired to have another trial of being, in another sphere, where hope promised that rest and those honors which stern fate had denied him in the present life.

The Rev. Richard Watson, when near eternity, said "I long to quit this little abode—gain the wide expanse of the skies—rise to nobler joys and see God." There are four distinct desires earnestly expressed in this brief sentence. First, he longed to escape from his present restricted mode of being, where the faculties of mind were cramped and restricted. Second, he deeply desired to "gain the wide expanse of the skies," where the immortal soul should have freedom to expatiate upon the wonders of the higher state. Third, his soul was panting for the nobler joys of the

christian's future; and fourth, his heart was throbbing with desire to see God.

That some degree of the intensity of his feelings was the result of the power of christianity in his soul is what we have no desire to disguise, yet the admission affects not the great truth of the inherent desires of the heart for continued being, for we have already shown that it is predominant with such as are uninstructed in the great doctrines of salvation.

Every person who has a soul worthy of the name, whether he live in civilized or uncivilized, Pagan or Christian lands, desires that the recollection of loved ones and loved scenes shall continue when the throbbing heart is stilled in death. Tell him not that the mellow tones of melting music shall no more inspire the tender sympathies of the soul, and the power of the sublime and beautiful no more impress the sensitive spirit after the coursing pulse shall cease and palor mark the fallen features. Shall the bliss of endearing associations and holy joy cease when the gross body falls back to its original elements? Every intelligent and noble element of man cries no! We find this desire for continuous being to be inherent in the human breast, and can but recognise God as its author, therefore conclude that the thing desired must be in harmony with the great scheme of which it is a part, for to conclude otherwise would implicate God's method

with contradiction. The argument in brief is this—God has inspired the human mind with a desire for continuous being—God cannot contradict his own method. Therefore continuous being is the certain destiny of all such as receive life at his hands.

CHAPTER IV.

REGARD BESTOWED UPON THE SOUL.

God made man more lovely than the sunbeam;
But in a sad hour, when evil spirits
Held high jubilee, the favorite of paradise
Shook the light from his brow.
But the infinite loved him still, and smiling
Said, "behold the bright and morning star."

The attention which the soul has received from its author is evidence of its perpetuity. God feels a deep interest in, and exercises a general superintendence over all his works. The planets, the air, the earth, and the seas, the huge iguanodon and the tiny fly, are alike remembered by him, but his especial regard has been bestowed upon, and still is manifested towards the living, thinking element, holding present dominion in the human breast. The promises, with their power to sustain; the admonitions and threatnings, like the thunderings of Sinai, moving the moral perceptives; the life, death, resurrection, ascension and intercession of Christ; the revealed will of God; ministry of angels; proclaimed gospel; gift of the Holy Spirit; plan of redemption, for depth and wonder; long-suffering

of God, and character of the divine government, are all evidences of the truthfulness of our proposition.

The prophetic gift, which enabled the seers of Palestine, Messopotamia and Babylon to lift the veil which divides the present from the future and to grasp the records of far distant eras and spread them out before the wondering nations, is possessed of too much importance in its origin, effectiveness and final results, to allow of the thought that the vast range, sublime elevations, and profound depth of the elements involved, only concern creatures of a day. Scenes beheld by unsealed eyes uniting two worlds, boldly set forth for the good of men, speak with a voice too significant and positive to be disregarded. If the soul has not the power of continued being we are unable to account for the universal reign of the prophetic spirit, which like a light of no common magnitude, has thus thrown its scintilations into common life, from the days of the patriarchs down the last hours of the final dispensation. Can all the startling announcements, presenting the most powerful motives, embracing the most sublime elements of man's chief good, and inviting him to the occupancy of a sphere of progression impressively full of perfection and beauty, only refer to a state of being less enduring than the mountain bluffs which lift their shaggy brows above the deep blue sea? To say that they can, presents an irreconcilable incon-

gruity between the action and its subject; that is, between the action of God in the gift of prophecy, presenting the most moving revelations and startling consequences, and the subject of the same so ephemeral as creature in the midst of the Creator's more noble works. The prophecies concerning the cities of the plain, Babylon and Jerusalem, did not in all their results cease at the destruction of the former by fire from heaven, and the subjugation of the latter by their enemies. These were only the visible features of the fearful scenes, while the invisible involves the submersion of the wretched inhabitants of these cities in hopeless and eternal sorrow, and is as much a part of the result of prophecy as the ruin of the literal cities. Great movements of a prophetic character have been manifested in the divine economy, therefore there must be a counterpart of the career of mortals, where they can be more especially subject to prophetic consequences, than they can be in their present mode of being. The sum of the argument is this; we have no reason to conclude upon the supposition that all of man ceases with the death of the body, that so much would have been done to forewarn, instruct and encourage him in this sphere of being.

The work of redemption speaks clearly in favor of man's living powers, for if he has them not, so far as

reason sees we might as soon look for the redemption of animals as for the redemption of man, for as soon as man is divested of the attribute of continued being he is degraded, allowing for his greater intelligence, to a level with the brutes. The fact of his higher powers is a matter of no consequence, if he is to meet at the death of the body the common fate of such creatures as have them not, for a man might as well be a horse as to die like one, and in some respects better too, for then he would not be mocked with false expectations of future being, which God has implanted in the human breast, if it be true that the idea of future being is a delusion. The privilege of enjoying the pleasures of intellectual life, is of little consequence, if all remembrance of the same is to cease with a brief earthly career. A recurrence to the incipient steps of knowledge, doubtless, will contribute to the bliss of saved ones in the future state, as they shall reflect upon the wonderful way by which they have arisen to the glories of the throne. If all of man is to be measured by three score years and ten—if, when the outward eye grows dim in death, and the living agents which have hitherto connected the internal with the external world, yield to paralysis, consciousness hopelessly sinks to nonentity—the creature man is not worth the price that has been paid for him.

There is no comparison between the cost of redemption and the value of its subject, except he be destined to a future career. Besides this, want of harmony in the facts involved, which seriously conflicts with the theory of man's destitution of living powers, we have the farther evidence of Scripture, indicative of the estimate which God places upon the human soul. "The redemption of their soul is precious, and it ceaseth forever."—Psa. xlix; 5. 8. This sublime passage is lost upon the supposition that death buries the soul in a grave of annihilation, but upon the supposition that the soul possesses elements of resistance, sufficiently powerful to defy the desolations of the "pale horse and his rider"—rising from the dreadful strife like an uncaged bird, free to soar upwards and move amidst associations congenial to its sympathies and commensurate with its powers, it is peculiarly impressive.

The soul could not be considered precious, if it was so evanescent a thing as to cease to exist earlier than a thousand things around it, for which thoughts of redemption never existed. The facts of high appreciation and marked perpetuity, are intimately associated in the passage before us.

According to the high estimate placed upon the soul, was the great scheme of life originated, bearing upon every feature evidence that they for whom it

was matured were possessed of faculties sufficiently enduring to be especially benefitted by the same in a higher sphere of consciousness. "Who died for us, that whether we wake or sleep, we should live together with him,"—1 Thess., chap. v; v. 10.

Nothing can make the fact of the living powers of the soul more obvious, than this precious assurance from him who gave us such powers, that we should be his, whether, in the body or out of it. Whether we live or die—whether we are in the present or future world, we shall live together with him, wherefore the death of the body cannot conflict with the life of the soul, from which it positively follows, that the soul possesses living unconquerable powers, by which it shall overleap the dark chasm of death and land high up on the towering hills of immortality. Yes, the soul shall live, despite the dominion of the King of Terrors, for mighty as he is, there is an element that will prove an overmatch. There may be a voiceless sepulcher—there may be disorganized ashes that were once energized by deathless vitality; and they may remain in ruins until Gabriel's Trump shall sound, but the consciousness of the escaped soul shall not cease a single moment during the long whirl of intervening ages; for God has said that "whether we wake or sleep" we are his, and if so we must have being.

The patriarchs and the prophets long since came up the opposite bank of the dark river, shook the chilly floods from their full fledged wings, and with a shout of triumph rose upward to move amidst the attractions of the throne, and were the ears of mortals adapted to the language of the higher spheres, a simultaneous shout of life—perpetual, progressive, unconquerable life—might be heard rolling down the vaulted skies, for the encouragement of their kindred who still linger among the clouds and storms of mortal strife.

Could the voice of that friend, who, worn with the cares of life, went willingly to the spirit land, be heard from the retreats of Paradise, or the dark chambers of Gehenna, as their characters might determine, it would give assurance of actual being in a higher sense than that enjoyed on earth. Could there be an expression from the countless infant spirits which have been early transferred to Paradise, it would be in certain confirmation of the sublime doctrine of continued being.

The blooming rose trees have not withered at the root. A storm of frost-laden breezes swept over them and a shadow has left the imprint of its dusky wings upon their incipient charms. But it is only a shadow's mark, for as the outer leaves have fallen, the pent up gems have burst their prison limits, and spread forth

their fair petals amidst the mellow light of purity and bliss. The withering of a few superabundant leaves is not indicative of the death of the tree which bore them, but only an unimportant circumstance, while the tree lives to bloom again amidst more favorable associations; and no more is the death of the body indicative of the death of the soul, which has imparted to it all that it possessed which was valuable, but only an unimportant event, while the soul still lives to act in a more favorable sphere.

Upon the supposition that death is the destruction of living powers, the great work of redemption is narrowed to a very small point.

There is no redemption from natural death, for the race is passing away, and none from a liability to spiritual death on the part of all, and none from *actual sin* on the part of most of men, and no redemption from sorrow, for streaming eyes and aching hearts are found in all places where mortals dwell, and even that which is enjoyed by the righteous through faith upon the Son of God, must be very brief, as well as the privilege of probation on the part of the wicked.

Where, then, exists the great work of redemption, if man is no more when he ceases to breathe? Plainly nowhere. But man is, in some very marked and high sense, *redeemed*. Therefore, he must exist under circumstances to enjoy its realities, and such a state can

only be known in the future world; therefore, he must be a subject of continued being. "It was great to speak a world from nought, but greater to redeem."

The works of the Creator are instructive and grand, and man the most noble of the whole. Upon this being, upon whom he has set his love, is lavished his master strokes of skill. Man is not only appreciated by his Maker, because he bears the image of his Author, but also because he really is the most noble production of the divine mind.

The angels that move in the presence of God, are such exalted and beautiful beings, that all description must fail to do them justice; yet, none of them are so highly valued as man, for God, in the matchless work of redemption, passed them all by, and selected the object of chief regard from the blighted climes of earth. We conclude, therefore, that there must be another part to the great drama in which man is to be the actor, for if it is not so, the Creator has not only shown marked attention to a creature of little value, but to one of far less worth than the angels, who have received less consideration than man.

But, upon the supposition of man's powers of continued being, these acts of regard and mercy are all consistent, for his elements of perpetuity really render him the noble and valuable being indicated, by the favor bestowed upon him, and he will develope

elements of progressive knowledge, whether saved or lost in his future career, fully sustaining the preferences of his Creator.

The fragrant flowers, that pendant bloom from the shaggy cliffs which overhang the green borders of the bubbling brook, the attractive landscape, beautiful in form and color, the tumultuous cataract, plunging down its huge chasm, leaping wildly from rock to rock, and sending up its ceaseless complaints in monotonous moanings, the muttering volcano, belching its liquid fires, and hissing scoriæ amidst subterranean groanings, dreadful as the wailings of the lost, the forked lightnings lurid play around the rising cloud, the deep, tremulous, rolling thunder along the distant mountains, the fearful tornado, with expanded wings, sweeping along like an enraged giant, prostrating trees, battlements and towers, Pleiades and Orion, in the far-off heavens, scintillating in their inapproachable splendor, and the planets of our own system, showering their fiery corruscations to beautify our rolling world, are all impressive evidences of the wisdom, power and goodness of God, but none of them are so especially so as man—the matchless result of that last great act of the Omnipotent, in the production of the vast plentitude of his works. It cannot be possible that man, upon whom God has been pleased to bestow so much skill, and to adorn with

such beauties, is to close his all of being with time.

The destroyer may rudely divest him of his outer garments, which he may well lay by for improvement, but cannot destroy his identity, or in any sense for a moment shroud his positive being.

The *sufferings* of Christ are reliable evidences of the living powers of the soul, for it is reasonable to conclude that such agony, grief and love embraced in its object something more than a life of three score years and ten, to be followed by an eternal sleep.

Who shall comprehend the depth of that anguish which crushed his spirit as he bowed in Gethsemena, while the falling blood sprinkled the earth upon which he knelt, and the groans extorted by the curse of a doomed world, escaped from his heaving breast?

> "His mantle was wet with the dews of the night,
> His locks by pale moonlight were glistening and bright,
> His eyes, bright as diamonds, to heaven were raised,
> While around him in grandeur stood angels amazed."

Well might the angels, though used to the startling scenes of heaven, wonder at the agony of the garden, endured to save a soul not doomed, at its escape from its embryo state, to nothingness, but to a high, progressive and endless sphere. When he hung upon the cross, fastened by the rough nails which mangled his quivering flesh, and breathed out that dreadful groan that awoke the slumbering dead, causing them to

burst their mouldering shrouds, and rising from the confinement of the sepulchre, to come forth and walk among living men; and when he uttered that moving cry "it is finished," which rolled in piercing tones throughout the vast dominions of three worlds, something more than the interest of man's brief being upon the earth was indicated.

The multitudes of the present and future were before Him who knew their character and wants; and if their interests, like those of an animal, were restricted to time, why the tragical scenes of the cross, which excited heaven, earth and hell? Millions were upon the stage, and a prolific future approaching with its millions more, but if each could have no interest in the flowing blood of Christ, beyond the limits of earth, such blood might about as well have never flowed, for the end in view sustains no comparison to the sublime agencies employed. If we can only have hope in Christ in this life, such privilege, from the very fact of its brevity, would only serve to corrode such bliss as might otherwise be gathered from the lower sources of restricted and undeveloped being.

Let man be instructed that every ray of light that shall be seen, every charm by which he shall be attracted, every development of perfection by which his emotions of wonder and gratitude shall be excited, and every display of wisdom by which he is to be im-

pressed, are to be gathered amidst the contradictions and distractions of this storm-shaken world, and he will not be likely to feel thankful for the infelicitous privilege; and yet if it is to be his all, with all its embarrassments, he will cling to it with a grasp that knows no willing yielding.

God has so constituted the soul that it naturally seeks bliss, and has instructed us that it can only be found by setting our affections on things above—such as are connected with the future world; wherefore it is safe and legitimate to predict for the same a future sphere of action.

CHAPTER V.

POWERS OF THE MIND.

He that would measure or weigh the human mind,
Must be supplied with reed and line, of no
Common magnitude. To Comprehend
The universal laws that govern matter, is less,
Than to know the simplest spring of thought
Or its mode of operation.

The issue of the question before us depends very much upon the fact of the soul's capacities, for if it be imbecile, and inactive, like that degree of simple life enjoyed by the lower class of creatures with which we are surrounded, reason may attribute to it a brief career. But if it be strong to endure, mighty to analyze, and quick to manifest susceptibility of an elevated and morally sublime character, the legitimate inference is that it is invested with enduring qualities. From perception, which is the first faculty of the human mind, upward through the whole phenomena of the soul in their rising grandeur, there is a vast amount of evidence, too persuasive in its character, to admit of the thought, that the powers of the mind are destined to a restricted career.

It may be objected, that if the power of perception, is evidence of continued being, it is equally so in favor of the brute. That animals possess in a low degree the faculty of perception, cannot and need not be denied, and that the faculty will cease with their death, is doubtless true; but it does not follow, that perception in man, associated as it is with other powers of a startling character which are exclusively his, is doomed to the same fate; for perception in the brute is his highest mode of being, but in man it is the lowest. What might be the fate of a moderate power of perception, in a state of isolation, might not be the fate of a high power, in connection with the moral and intellectual faculties of the soul.

Music has power to charm some animals, but not in the way in which it charms men, for its power upon the brute consists in its simple effect upon their nerves through the sense of hearing, while its power upon men, consists not only in its effects upon the nerves, but also upon the intellect, calling into action, the faculties of the mind, by which we perceive the relations of the parts of the piece performed, to the whole; the harmony between the time and the tune, and between the tune and the sentiments expressed in the words, set to the same.

Upon the principle of association, the past, when

we, in boyhood days listened to the music of the birds in our woody haunts, or with an excited group of juveniles, went in hot pursuit after the martial band in its proud march to the field of exercise, is brought before us in all its vividness; and the future when we hope to hear the music of angels, by anticipation is brought nigh.

These intellectual and other kindred exercises, render even the perception of sound in man, quite a different thing, from what it is in the brute.

The string of a harp is struck lightly and thereby made to vibrate rapidly, which gives to the air in immediate contiguity a corresponding movement, in the form of atmospheric waves, which chase outward through the medium, until their action is felt upon the organ of hearing, when, by some process to us unknown, the faculty of perception takes cognizance of sound.

Let it be remembered, that neither the touch of the finger, the harp-string, its vibrating corresponding movements of the air, or organ of the ear, are any part of sound, but simple agents by which it has been produced. And further than this, the sensation can not only be produced in all its variations, from the melting tones of the æolean harp, or gentle whisperings of the evening breeze, to the bursting of the

cloud-wrapped fires, or wailings of the tempest driven ocean; but the intellect can comprehend the cause and analyze the results of the same.

Again, it is not only true that this power of the mind exists without the co-operation of the will, but it is also true that *attention*, a result of the will, acting in harmony with perception, will produce the sensation in a far higher and more perfect degree.—As the mind, which constitutes the power of perception, is impressed to a degree, as acted upon, the will comes forward, and with the appliances of the faculty of attention towards what had previous being, enters into the analysis of the cause, instrumentalities, perfections or imperfections, sweetness or repulsiveness of the sounds produced, while the perceptive powers are agreeably or unpleasantly affected, according to the agents used as exciting causes.

Who shall understand the principle upon which the mind decides, to fully consider what before had only received partial consideration; yet the fact that the mind possesses the power to voluntarily acquaint itself with what before only had partial or involuntary attention, is evidence of its immaterial and independent nature, and that principle which possesses the power of volition to apprehend, analyze and compare, or not to do so—facts implied in indifference

and attention—will not be seriously affected by an accidental circumstance connected with one of its non-essential attendants, such as is the body. The power of comparison, which is the exclusive property of intellect, (for we have no evidence that it exists in brutes,) is good evidence of the power's perpetuity. When the mind considers any two things in reference to each other, the power of comparison is immediately brought into active use. When we say that bone is harder than cork, we compare the two substances in our minds, with respect to the degree of hardness which they each possess, and when we say that health is better than sickness, we compare the two states with reference to all the pleasing associations of the former and repulsive ones of the latter, and do it with such ease and facility that the wonderful process is effected in less time than is necessary for expressing the fact in language.

That we may be better prepared to apprehend this startling feat of the mind in its magic workings, we will consider how many things are passed in review in the brief moment required to give utterance to the proposition. Health is better than sickness, because it qualifies us for the pleasures of physical life, which are very numerous, and also for the pleasures of intellectual life which are more numerous still, and

saves us from the sorrows of physical sufferings, and also the calamities of intellectual imbecility and distraction. All these things, with a greater or less degree of distinctness, are taken up by the mind, in the flight of the moment, sifted, compared, appreciated or denounced, as their character shall render them pleasurable or otherwise, and fair deductions drawn, which prompt the utterance of the clearly apprehended truth, that health is better than sickness.

Persons unused to the investigations of mental exercises will be surprised to think that so many different considerations could have been objects of reflection in so little time, yet if it be not so the statement, that health is better than sickness, is merely speculative, and as for aught that is known by him who makes it, may be true or may not be; and if such be the knowledge we have of the sentiments which our words express, the birds in the air above us appreciate their import as well as ourselves. What activity, elasticity, vividness and consciousness displayed in a fluttering moment of time! Can such a principle be dissolved, and waste in the deep caverns of oblivion?

The lurid fires of heaven shoot quickly from cloud to cloud, but not more so than does the mind from fact to fact, a truth all would admit if they had the record of all the thoughts which passed through their

mind during a single hour of intellectual activity, to count at their leisure. From these operations of the mind, so clearly indicative of its living tendencies, we derive our knowledge of the relation of things, such as that of light to darkness, of sin to holiness, of high to low, of black to white, and of the sublime to the ridiculous, and, in a word, the intelligible consideration of anything with which we are associated, depends upon the power of this remarkable faculty.—We make comparisons with such ease that we are mostly unconscious of the fact, which gives the evidence of the soul's living energies increased force, for that power which can thus operate, independent of the conscious volitions of the will, must possess the elements of unconquerable life. The wonderful action and astonishing achievements of this peculiar and important faculty of the mind, when regarded in all their phenomena, will not fail to impress the thoughtful with the certain truth of its possession of elements too mighty for the devastating power of the King of Terrors!

Abstraction, another faculty of the mind, when rightly considered, affords good evidence of the soul's perpetuity. This faculty is the power by which we consider one or more of the properties or circumstances of an object apart from the rest. We may reflect

upon the color of a house without regarding its style of architecture, or upon the elasticity of the atmosphere without any recognition of its impenetrability or weight; or we may consider the form of a flower, without any reference to the color of its leaves, or the fragrance which it emits. Or we may consider the virtue of an act, without any reference to the fact whether it was performed by a Saxon or an African.

This easy and constant separation of things in themselves associated is purely a mental process, and one which renders very obvious one of the sublime elements of the mind. But we shall be interested in pursuing this thought a little farther. The mind fixes its powers of thought upon some abstract fact of some thing selected out of the thousand around, and after a moment's reflection, in a way as unexplainable as the secret springs of thought, drops the thing first taken up, for the purpose of making room for the consideration of some circumstance, found in connexion with the thing first taken up, and then as readily drops the circumstance for the consideration of some incidental thought suggested by the same, and so onward in the vast field of things subject to the process of mental analysis.

Suppose, for illustration, that the mind fixes upon the planet Venus and considers it only as a planet,

and then drops the isolated fact and passes to the consideration of the velocity with which it moves in its orbit, and then drops this thought as easily as the former, and takes up the questions of its habitability and density, and enters into their consideration, as absolutely apart from the former reflections as though they had never had a being, and as absolutely abstracted from every thing else as though nothing else existed. These marvelous workings of the intellect certainly invest it with attributes too high and majestic to allow of the thought of its being only formed for a brief existence. The venerable old tree on Boston Common (though now fallen), upon the supposition that death annihilates the soul, has outlived many thinking, high-born spirits, although it never, even in its palmiest days, conceived a thought or felt an impulse of moral and intellectual bliss.

Association is another faculty of the mind indicative of its unconquerable strength. That one idea is suggested by another, and that sensible things revive the remembrance of past events, is too obvious a fact to be questioned. A series of incidents long since passed from memory, are often called up by means of a single circumstance. Go, after the toils of life have left their mark upon your features, and stand upon that mossy rock from beneath which gurgles the limpid

waters from which you have drank the cooling draught when warm with the summer's sun, and when the fires of boyhood sparkled in your eyes, and unless your heart is adamant you will tremble with emotion and weep like a child. The laws of association will pass before your mind a moving panorama of your early experience, made up of all that series of events incident to childhood and early youth.

The reminiscences of the events of early days will whisper in your ears the name of that playmate of yours with whom you so often ran over the hills, or gathered wild flowers from the woodland copse that skirts along the hill side, and whose humble grave at the edge of the pond, half hid with wild vines and decaying branches, reminds you of the hopeless departure of transient childhood. The form of that school-mate with whom you gathered literary gems in early years, and who now lies perhaps all quiet in the soil of a distant clime, may appear so clear before you, that you almost wish to speak his name. The forms of a father and fond mother, as they appeared in other days and over whose resting place the lonely willow has waved its drooping branches many years, or perhaps the frail form of a dear sister, who with you in childish innocence played around the favorite fountain, ere the sorrows of life had broken the charm

of youthful fancies, may move slowly before you, as you linger amidst your youthful haunts, absorbed in thought—such thought as the place and its associations will surely suggest.

By force of analogy, which is only a feature of association, seated upon a favorable eminence we have often surveyed the rolling clouds, found horses with their riders, kings upon their thrones, flying chariots drawn by fiery steeds, dreadful monsters engaged in deadly strife, churches with their steeples, or perhaps a poor old beggar with his bundle of rags, preceded by a skeleton of a dog, all clearly delineated by the bold outlines of the thunder-clouds which hung heavily above the western hills.

Or perhaps while gazing upon the "Aurora Borealis" we have seen the rushing armies, with flowing plumes and glittering swords, engaged in fearful strife, when by some magic process of the mind the scene suddenly changed to a group of delighted ones engaged in a sort of holiday masquerade. The resemblance may not have been marked, but was sufficiently distinct to suggest or bring to mind scenes in real life. There is another principle upon which the faculty of association operates, called contrast. We are hungry and immediately reflect upon the pleasure of eating, embarrassed with poverty and ponder upon

the conveniences and bliss of a competency, or wandering in the dark we contemplate the value of daylight.

Memory itself is made up of an association of ideas, such as essentially involve the facts recollected, while the tendency of one idea to introduce another is the only means of calling up thoughts that have once passed from the mind.

Surely, the immortal mind, possessing such astonishing resources, is too noble an element to wither under the frosts of death, or to lose itself in enfolding clouds, in its incipiency of development, while the measureless sea of eternity lies unfathomed before it, inviting to developments and investigations of even a more majestic kind.

Analysis is another principle of the mind by which the elements of knowledge are gained. We may hold in our hand an egg, and know that it is an egg, and yet our knowledge of its real character must forever remain limited, except we learn by analysis its component parts of lime, albumen, &c.

The process of passing from wholes to parts, by this peculiar power of the mind is what gives us that extensive knowledge of things so essential to their appreciation and to our usefulness and happiness. We cannot, in view of the strength of this faculty, the fa-

cility with which it operates, and of the important practical results of the same, so far do violence to good common sense, as to assign to it the fate of annihilation, in consequence of an accident befalling the medium through which it manifests its astonishing phenomena, for the admiration of other faculties of a kindred mould.

The instinctive action of animals, such as is manifested by the bee in the construction of his hexagonal cells, may well excite our wonder, but what is the thought when compared with the power of reason, which not only decides to act equally proper in the common concerns of life, but does so by virtue of a forecast of the fitness of things manifested in certain known results.

The simple bee acts as it is acted upon by an impulse, in a sense, lying back of itself, while mind acts from a self determining principle, an element of independent being, such as shall be conspicuous in another and a future sphere.

CHAPTER VI.

POWERS OF THE MIND.

> Retreats of wonder, securely entrenched, may
> Mock the strongest efforts at comprehension;
> But he that would yield the contest of
> Investigation, because he cannot see and know
> As a God, will fail to find jewels, and prove
> Himself unworthy of his origin.

The will, or the self-determining principle of the mind, may now be considered, as evidence of the soul's living powers.

This predominant element of intellect, disastrous in its abuses and noble in its legitimate uses, is at a vast remove from stubbornness, which only rightfully belongs to animals, being the deliberative decisions of the mind, prompted by a clear, active judgment, based upon reason's decisions of the fitness of things involved.

This principle of the mind has been the proximate cause of results of the most astounding character. Kingdoms and laws have been originated, nations have been conquered, the palm of literary triumph borne

aloft, temptations resisted and cruelty and death in their most dreadful forms have been met by the unconquerable energies of the will.

Far back in the world's history, Dido, a Tyrian princess, prompted by an ardent desire to immortalize her name, formed, under its inspirations, her plans, and willed to carry them out. With a fearless step she ascends her funeral pile, delivering in a firm voice her farewell address, and then with a calm, determined smile, bids her attendants apply the ready torch. Will she not shrink from the dreadful death? Will not the glittering blade fall from her hand, and will she not regret her purpose as she pants in death, while the rising flames drink up her crying blood? She stands firm, while the fire increases, and without an emotion or groan leans upon the ready sword in self-immolation, in evidence of the strength of human determination.

Hannibal, the son of Hamilcar, at the age of nine years, swears eternal hatred to the Romans, and in all his after career in the great Punic wars, he fully exemplified the force of his will.

The conquering Cæsar, seated upon his war-horse by the banks of the Rubicon, with his army in the back ground, soliloquized thus:—Ah! this stream—this boundary of my dominion—how I long to pass it—but the order of the Senate is imperative; besides,

Pompey will fight me as an aggressor. Ah, me!—what barriers! But I hate Pompey and thirst for his blood, and long to be Supreme Dictator in all the Roman Empire. But this Rubicon, if I pass it, I must meet the displeasure of the Senate, and if unsuccessful in the field my head will pay the forfeit.—If I cross over, I plunge into carnage and death, where my brave men will fall around me, and, perhaps, my own body be trampled in the dust by the feet of a powerful and revengeful enemy. 'Tis a fearful point—a precarious step. Ye gods help me! I *will* take it and abide the consequences. Then turning to his army, spread around him, and rising high in his stirrups, with a look of proud determination and the fires of an unconquerable will flashing from his eyes, he cries, "onward, brave men—onward, to conquest and glory;" and as his clear, firm voice rolls along the swelling ranks, the sea of plumes begin to move, and the obedient hosts yield to the decisions of a single will and march forth to suffering and death. Three hundred men were in the narrow pass of *Thermopylæ*, with *Leonidas*, the intrepid Spartan, standing before them, and the vast Army of Xerxes approaching. Leonidas addresses the little band and says: "Brave men, a crisis has come; the honor of our name is at stake; here we must acquit ourselves

like good soldiers, or Sparta from this hour is disgraced among the nations. 'Tis true, our blood will flow upon these rocks and hopes of victory are vain, but we can fight till we die, and we *will* do it;" and as the determined leader uttered the sentence, his ready comrades caught the strains and reiterated them with an earnestness that gave evidence of the deep and settled decisions of strong, unyielding will.

These historical references are among the thousands that might be brought forward to demonstrate the power of the will, that strong unconquerable faculty of the soul, which triumphs most in the fiercest struggle, and is most indomitable when the body—the instrument by which its powers are developed—is sinking under accumulating violence. We shall not regard the claims of sound reason, to conclude that such an element must cease with the ruin of the instrumentalities of its development. The will, by a self-determining principle peculiar to itself, decides that sooner than change its purposes, the body shall die; and it cannot be possible that an element capable of such a decision, with a clear apprehension of the consequences, will die with the body which it so deliberately assigns to its fate. The action is too elevated and sublime, and the circumstances too significant to indicate such a destiny. Neither will it make any

difference what motives may have been set before the will, for, although there is a sense in which mind operates from the influence of motives, yet, no motives, however strong, possess power to overmatch the self-determing power of the mind, for if it were so, man would cease to be a moral agent, and a system of government from the nature of things become forever impossible, for there is no sense in which a man can be worthy of praise or blame for doing what irresistible motive power compelled him to do.

Conscienciousness, or man's capacity to know right and wrong, feeling the bliss of the former and grief of the latter, is an elevated and distinguishing faculty of the mind, and speaks the same bold, glorious, and unmistakeable truth, proclaimed by the evidence already reviewed. Minds are not so especially impressed with convictions of right and wrong, from the fact that they find a proclaimed law designating them as such, as they are from the workings of an innate faculty of the soul, that lies quite back of all law.—Of the moral nature of things, there must have been a perception in the soul previous to the giving of any formal law. The strength of this faculty is obviously great, when properly considered. How it drives sleep from the offender's eyes and fills the eyes of the erring with tears. Could that culprit upon the scaf

fold or in the dungeon lose all perception of right and wrong, his distress would be modified to heroic endurance, and did not the Christian possess the power under consideration he could not be a subject of bliss. The wrong doer must suffer the lashes of conscience, while the virtuous are happy in the approval of the same, and in either case the strength and activity of the living power of the soul is equally visible.

Nor will it avail anything to assert, what we have no need or disposition to deny, that conscience sometimes, from abuse, ceases its monitions, unless its passiveness is shown to be its distruction, the establishment of a greater absurdity than which could not well be attempted.

A chill upon the nerves invests them with partial paralysis, but unimpaired sensation, upon the removal of the cause, is restored; so conscience may suffer paralysis for a time, but upon a change of associations will revive again; having been only hushed and not destroyed. This is exemplified in the case of such as, by habits of protracted sinning, sear their sensibilities, until the realities of the dying hour awake them to a full sense of their miserable condition. There is a power in man that will live, whether its claims be heeded or disregarded, abused or cherished, and will possess its activity, during its passage through the dark waters of the river of death, and if preceding its

departure it be purified by the blood of Christ, like the pinioned eagle, full fledged for enlarged gyrations, it shall soar above the elements of strife and set its golden feet securely upon the beautiful hills of immortality; but if polluted, will only tarry in the vale, where poison floats on every breath.

Moral courage, which is somewhat allied to conscienciousness yet sufficient distinct to entitle it to a separate consideration, is good evidence of the powers of the intellect. Mortals have endured all that human ingenuity could invent and cruelty inflict, under the promptings of a conviction of suffering for righteousness sake.

The martyr has approached the stake without emotion, and the chains were being adjusted tc their fastenings, as the faggots arranged for the fire, or lain at length upon the heated iron, while the bars were burning their forms into his quivering flesh, and smiled upon his persecutors; or, when awaiting a plunge in the boiling oil, has looked in withering triumph upon his tormentors as his towering, unconquered soul has gathered its energies for the last conflict with mortal associations. Bishop Cranmer, under severe compunctions for having, in an unguarded moment, signed a recantation of faith, resolved, by virtue of a mighty principle of the mind, to hold the hand out into the flames, by which the fatal deed had been

done, in evidence of his regret for the crime committed, and actually did so, until his soul, by which the act of heroism was prompted, departed from its associations with the body.

This is very significant of the soul's living power, for it is against all analogy to conclude that a principle that could manifest such decisions and endurance one moment, should the very next be destitute of being. Here let accurate deductions be made, lest inferences be drawn from our argument which are not legitimate. Any one of the senses may be perfect one moment and the next be destroyed. An unfortunate blow may instantly ruin an eye, so that objects are no more seen, yet let it be remembered that the perceptive powers are unimpaired, for the surrounding objects are only invisible to the mind, for the want of a medium to reflect their images. So might every organ of sense be destroyed, and the soul be thereby fully deprived of associations with outward things, by means of vision; but would it be any less a soul on that account? And when every organ of sense is destroyed the whole body is essentially in ruins, so nearly so at least, that the simple cessation of breath and suppression of warmth would be but a small addition to the common wreck, wherefore, we see no good reason why the soul may not remain active, though the body fully die. Think not, therefore, that, because the

body and with it the senses, may be perfect one instant and the next destroyed, that the soul may be subject to a similar fate, seeing it is as much above the organs of sense, as is the power of intellectual phenomena above the instrumentalities of their development. The element which possesses these qualities of decision and endurance, so often manifested in the history of men, is too mighty for the ravages of death, for it cannot be that a principle so consciencious, firm, enduring and elevated can be in a moment buried in oblivion.

If it can exist a single moment after it has left the body, it can do so until the judgment, and if it does not exist the next moment after it leaves the body, there will occur a break in that thread of being which is the noblest work of God and which has received his highest tokens of regard. If death is really the destruction of the soul, we are exceedingly puzzled to account for the special favors bestowed upon it. God has never so loved the trees as to give his son to die for them, and yet he has given them a longer being than man, if it be true that the soul dies with the body. Indeed, the whole programme or scheme of Divine Providence is highly enigmatical upon any other theory than that of the perpetuity of the soul.

Hope is a beautiful faculty of mind and is the guardian angel of man in all his career in time—like

an anchor, always at hand and reliable in the fiercest storms. This faculty is of divine origin and its peculiar office appears to be—to say nothing of its mystic and charming aids in mortal's experience on earth—to point the soul, in its solicitude for future being, to the rising wonder of eternity, as they shall successively unfold from the moment of the soul's entrance upon scenes, which the bright faculty under the untried consideration so vividly delineates. Let it be understood, that the emotion or element of hope in its legitimate uses, is no exotic, or creature of human invention, originated in an emergency, but a living, active principle implanted in the soul by the author of its being; an element of power, and a principle of unlimited resources, originated in wisdom, a golden chain, to link the interests of time to the throne, where its promised realities, by such as have a well grounded hope, shall be fully and perpetually realized.

Now this hope will either be realized by such as profess it, or it will not. If it be realized by its subjects, then the future being of the soul is fully demonstrated, for mortals hope to live again; but if it is not realized, then the Creator has invested mortals with a faculty of a delusive character, prove to act in a false sphere, embracing shadows and anticipating a state that does not and cannot exist. Let none dare to attribute to Him, around whose throne justice and

judgment hold their habitations, such a work as this. The living God is too wise to so far err, and too merciful to be so far unkind, as to invest the human heart with a desire and expectation of continued being, if such a boon was only chimerical; wherefore, we are justified in affirming that this desire on the part of all will be realized, either in heaven or hell, as their characters shall demand; consequently the evidence of perpetual being drawn from the promises of hope is conclusive.

We will pursue the argument a little father, by means of a different illustration. There, in shrouds, is a noble form, pale and cold, which a few hours since was active, warm and flushed with life, and over it is bending, with streaming eyes and throbbing heart, the suffering wife. Cord after cord of the aching heart is yielding, while the keenness of each successive pang is attended by a groan that chills the spirits of all who hear, while sympathising tears fall copiously from all around. Let us now approach the stricken one and test the sentiment of the two theories, of annihilation and continued being. Let us first say to her, your husband, is now no more in any sense—his memory, perception and sympathies are locked in the gloomy embrace of dark forgetfulness. He knows not your sorrow, counts not your tears and will have no knowledge of your sorrow as you mourn his ab-

scence from the circle of which he so recently was the pride and the joy. The blissful hours of your pure communion amidst the holy associations of the sacred family retreat, the interchange of love, confidence and sympathy, when suffering came, and sorrow swept over your way, have all vanished, to be remembered no more by him who cheerfully and kindly bore the same with you. Tell her these things, which are true if the soul dies with the body, and the last cord is severed, the heart is hopelessly broken, and the dark waves of withering despair will submerge in their dismal floods another victim, who, henceforth, must clank her chains in the maniac cell, until permitted to step upon the other side of the river, by means of which and which alone, the incubus of madness shall be compelled to relinquish its hold upon the deranged energies of its victim, which in their saneness and enjoyment of real being, shall understandingly prove the utter falsity of the sentiment by which reason was driven from its throne. If the sentiments by which, through their obnoxious character to the hopes and sympathies which God has placed in the human breast, the suffering one has been driven to despair are true, why not express them? and yet, who that has a spark of humanity in his bosom would wish to do it? Now, let us approach the suffering one, with different sentiments, and say: Despair not, for although your

fallen companion is removed beyond the vale that separates the present from the future, not one of his faculties essentially involved in his intellectual identity has perished; he still remembers you—thinks, acts, perceives and enjoys. Every element possessed by him, for which you had most reason to love him, is untouched by the withering power of death, and now, while you weep, are more perfect and active than when associated with the dying body over which you mourn.

Such assurance would be in harmony with the desire which God has given us with our being and such as would sooth the wounded spirit, and bring consolation to the suffering; wherefore, we conclude that hope, in its legitimate uses and practical workings, is most decidedly in favor of the doctrine of the soul's perpetuity.

The attributes and characteristics of mind, thus far considered, as evidence of the soul's perpetuity, all look in one direction, and distinctly say, "'tis not all of life to live nor all of death to die."

CHAPTER VII.

POWERS OF THE MIND.

> [illegible] the rightful province of intelligencies,
> And he that will not use the gift with which
> His Maker has honored him, should be the
> Butt of beings who have less understanding.
> He that applies his powers, shall learn an art
> Unknown to grosser minds and reap a rich reward.

Capacity for investigation is another element of mind which merits consideration, and if rightly apprehended, will furnish good evidence of the soul's living powers. A process of investigation may be conducted by different modes of action, all of which, however, must involve to a greater or less degree the principles of intuition, induction and deduction. The principle of intuition, by which we discover general truths without a process of reasoning, is a wonderful principle, and seems to underlie or constitute a basis for investigation upon the principle of induction, by ascending from parts to the whole, and for deductions by descending from the whole to the parts. By virtue of the power of intuition, "Adam gave names to all

apparently simple incident there was a great fact involved, a vast mammoth efficiency, destined to agitate the world and produce results of the most important character. There was nothing in the incident referred to, possessing power to force upon the mind a perception of the great original truth of steam power, and its legitimate uses, save the simple phenomena of the boiling kettle; yet there was a power lying in the depths of young Watt's soul, which by its living activities exhumed the mighty secret, and exultingly held it forth as a basis upon which to apply the principles of induction and deduction, for the production of subsequent developments, growing out of a faithful analysis of primary principles. In this case is well exemplified both the existence and the capacity of the power of intuition, unaided by consecutive circumstances, grasping a great first truth without the process of reasoning or analysis; and will not this power prove adequate to the crisis of the hour, of the body's ruin?

About the middle of the 15th century, Guttenburgh sat in thoughtful mood, scrutinizing, perhaps, some imperfectly delineated characters, and as he meditates in deep abstraction, he grasps the secret of an undeveloped first principle, while the brilliancy of his searching eye suddenly increases, his ample chest proudly swells, his heart throbs with increased rapidi-

ty, and a general expression of triumph sits securely upon his glowing features. The stirring process that was carried forward in the discoverer's bosom causing a manifestation of such deep emotion, was the result of action of his intuitive powers, struggling in herculean efforts to find the basis of a mighty structure to be reared in future time; and the power that could do the deed shall prove too strong for the pale horse and rider.

Thales, who flourished about five hundred years before Christ, in his musings among the works of the Creator, discovered that a very subtle element pervaded matter, and spoke of its wonders as among the noticeable things of creation.

His knowledge of electricity was not the result of revelation, but the legitimate result of his intuitive efforts. The great principle existed, susceptible of detection, and the immortal powers of the philosopher seized upon it, proclaimed its existence, and left it for the analysis of his successors in the great school of investigation. We have a good right to conclude that a principle capable of such a work by virtue of its own simple efforts, will have being after the connection with the mortal agents, through which it made its startling discoveries, are fully and finally severed.

The power of discovery, from the nature of things, must be superior to the objects or facts discovered,

both with reference to duration and sublimity; wherefore the intuitive powers will remain after the elements of their action, or the facts discovered by them, shall have passed away.

A little less than two hundred years ago, lived the great Newton, who possessed the power of discovering first principles, by intuitive capacity in an eminent degree; a fact clearly manifested in his apprehension of the great first principles of science, from his system of fluxions onward to the crowning act, of the discovery of the laws of gravity pervading the universe. A power sufficiently searching to find the original elements of the "prismatic spectrum" will doubtless continue to be and act after decay shall have ruined the tabernacle in which it originally dwelt. That power of intellect that could recognize the stupendous laws of gravity, which controls matter, in the falling of an apple, is what possesses efficiency and resources, fully adequate to any possible onslaught of the powers of death, and enables it to arise on the distant shore unharmed by the encounter. That power, which, by virtue of its own inherent energies, could bring up from the deep fountain of first principles, a system of algebraical analysis, in its integeral and differential developments, must possess living elements too vital to be quenched by the river of death—such as shall be more conscious and

active the first moment of their disenthralment than ever before, during their first embarrassed and brief association with the body.

We have briefly glanced at the powers of intuition, as evidence of the soul's perpetuity, as manifested in the discovery of the power of steam, the art of printing, element of electricity, system of fluxions, the prisms, and the general laws of gravity; and it will require no great stretch of apprehension to understand that the first principles of every thing of which mortals have knowledge, are discovered by the power of intuition, and the same amount of reflection is sufficient to convince the thoughtful that the existence of such a power is good proof of the durability of the soul of which it is a conspicuous attribute. It now remains for us to consider the principles of induction and deduction, as analytically employed in the fuller development of the elements of science to which we have referred.

What the youthful Watt discovered by his intuitive powers, became the basis for the action of subsequent mind, which, by a process of reasoning, has favored the world with the astounding scientific phenomena of steam power, as applied to the practical purposes of the day.

The little Scotch boy, in meditating upon the flying

steam of the tea-kettle, saw, in vision's shape, pass before him stupendous machinery, ponderous vehicles and flying ships. Time moves on, and a Fulton applies his powers of investigation upon the principles of induction and deduction, and forthwith the majestic engine, with its pipes, beams, wheels and levers, springs into being, and "like a thing of life," drives the floating craft through the rolling waves.

And while men wonder at the stupendous results from so small a beginning, the reasoning powers of mind are still applied, until we see the earth mapped off with railroads, over which the ponderous trains are flying, filled with immortals, having minds similar, in their capacity and principles of operation, to the one to whom the world is indebted for the majestic developments of locomotive power. Who shall comprehend the startling results of the application of the power of steam to the business enterprises of men, as a consequence of man's reasoning faculties, for the purposes of speedy domestic and international communication? and who can be so unphilosophical in their inferences as to conclude that the powers involved in such achievements are destined to sleep with the body?

The powers of investigation as evidence of the soul's living power, are equally obvious in the maturity of the art of printing, by which thoughts are committed

to paper in a way almost magical, and sent like flying clouds of light amidst the nations of the earth.

The science of electricity, in its present maturity, by which the most dreadful of God's elements is compelled to yield itself a faithful servant to do the will of man—bearing his messages to and from different points, as his interest may require, speaks with a certain voice; and if it be reasonable to infer that a power which is capable of controlling or subjecting to utilitary purposes the forked lightning, will continue even as long as the elements which it controls, we have in the illustration before us clear evidence of the continued life of the soul, from death to the resurrection, for all along the whirl of coming ages up to the end of time, the fiery element will play its zig zag freaks among the moving clouds and around the mountain's brow.

Who has not seen the fearful blaze dashing along the rugged outline of the distant hills, painting with its tints of fire all the contiguous objects in the fearful drapery of lurid gloom? or when the sky was cloudless and the last mellow rays of the departed sun were sinking in the shadowy embrace of quiet night, seen its quivering flashes shoot their diffusive rays athwart the vaulted arch of heaven, and in their fairy-like dance beautifying nocturnal hours, until the stronger light of returning day hath closed the magic

scene? But what, though the etherial element, too powerful for the enduring properties of the stately oak or flinty rock, wildly gambols in the bosom of the rolling cumulus, beyond the western hills, the energies of the mind can analyze its nature, estimate its velocity and measure its fearful bounds. What though its fiery blushes illuminate the summer sky, and beautify the nightly landscape with the glowing robes of electrical light, mind—living, unconquerable mind—shall amuse itself with the charms of the scene, in the analysis of the principles involved, and glory in the thought that, after the last electric fire has burned out, its own inherent powers shall just begin to know the charms of disenthrallment as they shall act amidst the higher spheres and be engaged in the nobler work of investigating the laws and elements of the world to come. What, though there are myriads of worlds vastly larger than the one which has been the place of the commencement of our high career, and what, though they move through boundless space with a velocity fearful to contemplate, with no other foundation on which to rest than the changeless laws which, prompted by divine intelligence, control all matter, whether passive or moving; undying mind shall solve their mysteries, fathom their wonders, perceive their beauty, appreciate their glories and appre-

end their sublime evidences of the superintending gency, obvious wisdom, and impressive goodness of he Omnipotent, who upholdeth all things by the word of his power. Their wonders are great, but the wonders of mind are greater and shall outlive them all.

What though Arcturus, Orion, and Pleiades in ceaseless grandeur move along their blazing way, and Aquarius with his watery fountains cast his humid shadows over the chambers of the South,

> "While his head, his shoulders and his lucid breast,
> Glisten with stars, and where his urn inclines,
> Rivers of light brighten the watery track,"

and Hercules, the favored of the Gods, who in his coat of mail destroyed the dreadful hydra with a hundred hissing heads, dipped his deadly arrows in the monster's blood, and took alive the stag with golden horns and brazen feet; all in harmony, like laughing groups, march around their common centers, mind, the transcript of the Divine and image of the immeasurable, in her car of light, in close pursuit shall chase them in their fearful flight, and tell at large the sublime reasons of all their startling movements.

What though there are vast fields of nebulæ lying far out beyond the fixed stars, of the precise character of which the world is yet uncertain, electrified intellect is applying its powers of investigation, difficulties are

being surmounted, mysteries are being explained, and what was once mere conjecture is now demonstrated and ere another century shall pass, the ceaseless activities of man's intellectual efficiencies shall astonish the world with discoveries as much in advance of what is now known, of nebulous phenomena, as the same knowledge is in advance of what was known a hundred years ago. The matchless powers of mind, prompted by the quenchless fires of immortality, are passing from the restricted limits of this pigmy world on an exploring expedition, embracing in its plan all that is or move in the measureless regions of God's boundless sovereignty, and though great the task it will be done.

What though the comets, with their trail of fire dash around the sun and then take up their flight of ages, to shake their burning robes in the light of the fixed stars, mind shall match them in their wonders mark their course in advance, estimate their velocity and predict for them a safe return to our system from which they flew with such terrific haste.

We have briefly spoken of the capacity of the soul for investigation, and although but a small portion of the elements subject to its scrutiny have been noticed yet enough have been glanced at to show the great truth of the soul's living power. That it may and will live while the body is dead, and that it will not lose its consciousness during the interim in which the

me shall lie in ruins, awaiting the resurrection pow-r, are facts clearly evidenced in the phenomena of s workings, as unmistakeably manifested even in the urried review which we have taken of the same.

Such efficiencies as are manifested in what has been ferred to in the great field of investigation, consti-te evidence, clear and convincing, of their durabil-y. They speak with a certain voice, and in reason's r they proclaim a solemn truth, one that impresses e sensitive spirit of man with the most delightful otions. That hoping, thinking, reflecting element, hich constitutes our special identity, has already anifested too much power to admit of the thought of s ruin by the agencies ordained for taking down the abernacle in which it has enjoyed a brief and pre-aratory residence.

CHAPTER VIII.

POWERS OF THE MIND.

> To speak of all the elements of man's thinking part,
> Would introduce a field, as broad as the two worlds,
> And as prolific as the subjects of thought, furnished
> By the same, yet the few of an obvious character,
> Have a rightful claim upon our attention.

The power of endurance, which physiognom make an important element of intellect, merits c sideration, in our pursuit of evidence of the soul's ing power.

The amount of facts which the mind may ret efforts put forth in their acquisition, what it may dure through fear, the deep agitations which re from grief, and the blighting of melancholy, wh often settles like an incubus upon the spirit, are g evidences of its capacity for endurance. Every which goes to make up the sum total of the kno edge which the mind acquires during its associat with the body, is as much a separate impressio thing as are the different hues of the prismatic s trum, or the different objects constituting the la

scape, and the power which not only retains them in their distinctness, but also apprehends every varying shade of form and character in every degree, which constitutes their distinctness, must be a great power and indicative of the living energies of the soul of which it is an important feature. The frequency and the intensity with which the mind acts in the acquisition of knowledge, render imperative a capacity for endurance.

The machine with its appliances, deteriorates under the force of its burden, while the mind, under effort takes on new strength, and like the pure gold, gathers attractions with use, and will remain precious and shining, while feebler elements shall waste under the force of attrition.

The amount of solicitude, which the mind is capable of bearing, in reference to the past, present and prospective future, is quite surprising when realized by the reflecting and enquiring. How the thoughts of the past, in all their pleasing, lamented and approved reminiscences rush upon the mind; and how the associations of the present, innocent and sinful, dangerous and propitious, demand consideration; and how the golden promises, and dangerous liabilities, hang their burden upon the enduring powers of the mind, and yet the reliable basis bears the accumulating load securely and triumphantly.

The amount of endurance manifested under the combined powers of grief and fear, is significant of life and perpetuity. Literal storms, may bow the strong oaks, lift the rocks from their bed of ages, and leave their visible foot-prints along the fair face of nature, while storms of grief and fear may exhaust their powers upon the intellect, leaving it to emerge from the contest, all the brighter for the struggle. Shall we suppose that powers that can retain countless facts, manifest astonishing efforts in their acquirement, and endure the ceaseless and accumulated force of solicitude, grief and fear, are to cease with their sphere in time,—sinking out of being as the exhausted taper dies amidst gathering darkness?

It may be objected, that our arguments are unreliable, from the fact that mind is sometimes wrecked with trouble, or ruined by being overworked in the pursuit of knowledge. That mental faculties are sometimes disturbed, even seriously, is what we readily admit; yet it should be remembered, that a few isolated cases, are in comparison to the whole, rare exceptions, and can no more militate against a great general truth, than an occasional casualty should against the legitimate uses of wind, water, fire, or railroads. We wish the objector also to remember that in the admitted instances of mental aberration, the mind is not destroyed, but distracted or thrown into

a confused state, yet possessing its original energies and elasticity. This fact is clearly evinced in the cunning of persons, suffering under insanity, often surpassing what was manifested by them in their sane moments. It is clear that the mind is not destroyed, but rather disturbed in its workings on account of some disease or derangement of the physical organs through which it manifested its phenomena. Not only are these things true with reference to insanity, but a similar state of things exists with reference to idiocy. We are well persuaded that every case of idiocy that has occurred, or that may occur, is or will be the result of some physical defect; a hypothesis, upon which the system of treatment for the unfortunate class in our asylums is based. From the days of *Itard*, the French surgeon and philosopher, up to the present degree of attainment, in idiot training, under the successful efforts of *Dr. H. B. Wilbur*, now in charge of the idiot asylum at Syracuse, idiocy has been regarded as prolonged infancy—a result of an infelicitous state of things in the physical elements; and just in proportion, as the physical ailments have been removed, sense has been manifested. We wish not, however, to be understood as saying that all souls possess equal strength, if favored with equal means of development, but rather, that embarrassed souls, if improved in their mediums, would manifest cor-

responding improvement of mind. It is remarkable that nearly all who are imbeciles, are visibly defective in their physical organs, which more than intimates that mind is embarrassed by the imperfections of its elements of development, and hence the attachment of the *gymnasium*, for the purpose of muscular training, at our humane institutions for this helpless class.

Daniel Webster, when an infant, so far as undeveloped intellect was concerned, was destitute of sense. His frail little form was incompetent to the work of developing the mind, and had it never improved, he would have remained without sense instead of becoming the great statesman. We will not say that Newton was born a fool, yet he did not know anything, until his organs of sense were sufficiently matured to constitute a medium of communication between the soul and outward things, and just in proportion as such maturity was reached his mental powers were manifested. We would not be understood as saying that physical perfection is the only means of development, for there are others, but we would say that without such perfection, other appliances, other means will fail to bring out mind in its beauty and power.

Newton had a soul in infancy and had the same in his manhood, while the difference of its manifesta-

tions in the two states was as the difference of his physical powers in infancy and maturity. His soul in infancy possessed living powers too strong for the power of death, a fact involved in infant salvation, and if an infant soul can possess living powers without intellectual development, the soul of an idiot or insane person can do the same, wherefore the objection based upon insanity must fall.

Among the valleys which abound in the mountainous districts of Europe, there are some so shaded by mountains, that but a few hours of sun-light is enjoyed, and that only in the middle of the day; consequently the air is impure, and, as a certain result, such places abound in dwarfish vegetation and beings of miserably developed animal functions. Hence, it is not strange that one-third or more of the inhabitants are imbeciles; or, as they are called in Switzerland, Cretins, which of all classes of idiots are the most disgusting. A throat distended with hideous goitre, a face bloated and driveling, limbs powerless, a body cold and livid, a tongue enlarged and protruding from the mouth, together present a sight sickening and lamentable. All can see that there is as great a wreck of physical as of intellectual perfection in this numerous class, hence the evident result of mental infirmities from physical causes.

Their bodies are imbecile and hence their souls appear so, because they are forced to look, speak and act through defective mediums. The brightest jet of gas that ever blazed may be wholly obscured, and in proportion as its surroundings, through which its rays must appear, approximate transparency, in the same degree will its light become visible. An absolutely opake enclosure hides every ray, and such is the hopeless idiot, shut up from a development of reason until the resurrection efficiencies shall furnish a medium through which he can look without embarrassment. A translucent enclosure permits the escape of a few indistinct rays, and such is the idiot, capable of some improvement. A perfectly transparent enclosure gives a free passage to every ray emitted by the burning gas, and such is the intellectual man; and yet he has no more a soul than the idiot, but simply a highly perfected medium through which it acts.—Wherefore, the difficulty in the case of the idiot is not for the want of a soul, but because its phenomena cannot escape from their prison house; so the possible objection to the soul's living powers based on mental deficiency must not be entertained.

One remarkable faculty of mind, and one not often noticed, is susceptibility of impressions, a principle, properly considered, standing in bold opposition to

the thought of the sleep of the soul. When we walk the green banks of the gentle river, listening to the evening song of late retiring birds, and muse upon the floating clouds, tinged with the lingering rays of the departed sun; or wander in the woody copse, where wild flowers load the air with melting nectar, or from some convenient eminence, survey the encircling landscape, dotted with pools, villas and groves, we feel the charm-like power of the beautiful, filling our souls with emotions of a delightful character. If we take our position amidst the rugged cliffs of Alpine scenery, while the storm-king drives his chariot along the crags, and the lurid lightning leaps and burns above the horrid chasms, attended by the hollow mutterings of the vibrating thunder, the scene will stir the soul to its depths, while a perception and appreciation of grandeur will absorb the spirit.

The philanthropist, with a heart deeply moved by suffering humanity, sacrifices ease and the endearing associations of home and friends, to labor in the circles of the fallen, lift up and purify the loathsome, wipe the falling tear of the stricken, and search the gloomy vaults where miasma and darkness hold a joint dominion, to speak a word of comfort to outlaws, whose abandoned habits have driven them from the light of the sun, and as we reflect upon his moral he-

roism emotions of sublimity are aroused and we exclaim, let the good man's deeds be written in letters of gold and let his name be placed high in the records of human glory! When Washington—after having endured the dangers of the field, the sufferings of the camp, the toil of protracted marches over hills and through swamps, the pains of hunger and exposure to snows and rains—stood amidst his fellow citizens, and voluntarily resigned his high commission, with a warm, pathetic prayer that God, who had been with them in the dreadful struggle for liberty, might continue to bless them in their blood-bought rights; the assembled multitudes, as he waved over them in token of blessings, that strong arm before which tyrants had trembled, were swayed like the rocking forests, under the sweeping storm—hard hearts were melted—strong men wept like children—and wicked souls, without knowing scarcely what they said, called for blessings on his head, while enraptured mothers clasped their daughters to their bosoms and thanked their great benefactor for protection from the polluted hands of libertine enemies.

Such emotions, manifested under such circumstances, give evidence of an element in the soul too vital to cease on account of an accidental event attaching itself to the body, which, in its present weak-

ness, is quite unworthy of its noble occupant. Stand at a point in some public street and mark that child in rags, with his forlorn looking face and matted locks, from his night of dreams amidst the straw of some rickety old out-house, through the chinks of which the chilly winds moaned away the dismal hours, while perhaps, in his dreams, the form of a lost mother came to him with food and clothing, with no other result than to render sorrow doubly keen upon awaking. See the poor creature vainly striving to gather the fluttering rags a little closer, as the storm beats heavily upon the shivering form, already wasted with hunger, and except the heart is encased in adamantine walls, too flinty and frigid to admit the action of an element worthy of humanity, the bosom will swell with emotions of pity, and while the heart throbs the hand will act, the poor orphan will find comfort from a kind and generous friend. An element capable of such sympathy is too noble to only have a brief being. Go to that cloistered room and look upon that young woman wasting in melancholy grief. How stricken and sad! The bright morning is scattering its smiles in rich profusion upon the fields and forests, while a thousand dancing ripples quiver and scintillate upon the mirrored lake, but she sees them not. The early birds fill the air with melody, and sport amidst the brambles with a moving wildness,

but she hears them not. The blooming jessamines, moved by the breath of rising day, pour their sweetest charms upon the early air, but she heeds it not, for withering grief is preying at a heart betrayed and forsaken and she only longs for the sepulchral stillness of some lonely place, where her weary spirit can find a respite from its calamities. As one looks upon such a scene, and thinks how the frail form was once active, the dim eye once bright, the pale cheek once crimsoned with health, strong emotions of pity for the sufferer and of hatred for the cause of her grief, stir the soul to its very centre.

Let pinching want press its iron hand upon a man until he sees his wife and children, whom he loves, suffering with hunger, and then let a fellow being bestow upon him and his the comforts of life, and then see him take his benefactor by the hand, while his grateful heart struggles with emotion and streaming eyes speak his gratitude, and you will see evidence of the mind's susceptibility of impressions.—What we have presented touching man's emotional elements is of the higher or innocent kind, but it should be remembered that the lower, such as hatred, revenge and indignation, may be allowed as evidence of the soul's living powers. The sum of the argument is this: souls possessed of susceptibilities for the ap-

preciation of and ready response to the powers of the beautiful, grand, sublime, pathetic and grateful, cannot become the victim of the "King of Terrors."

Such a conclusion presents a strange incongruity in the providence of God, in that it subjects high and noble elements to an early and ignoble end; for the soul, considered with reference to its susceptibilities, is worthy of a more enduring career than a little circumscribed uncertain whirl of three-fourths of a century.

The velocity with which thought travels, may be considered as farther evidence of the soul's perpetuity. Sound travels a fraction over twelve miles in a minute, quite surpassing the movement of any tangible thing aided by locomotion, yet such a velocity is trifling in comparison to the speed of thought. Light moves at the rate of 192,000 miles in a second, requiring only eight minutes and a half to pass from the sun to the earth, according to which it would pass eight times around the earth in a single second of time. This is a velocity so great, that all efforts at comprehension must prove a failure, yet in comparison to the velocity of thought dwindles into insignificance. Electricity, under some circumstances, moves at the rate of five hundred and seventy-six thousand miles in a second, which is about three times greater than the

motion of light, and yet, startling as it may seem, [illegible] movement is moderate to that of thought, as [illegible] so is the motion of the stupid sloth, which needs [illegible] day to move three times its length, to that of electricity. We are amazed as we contemplate and p[illegible] cast to write the phenomena of thought in reference to the velocity of its movements. Observe that young lady at her toilet, preparatory to a visit a hundred miles away. Already has her thoughts dashed through the intervening space half a dozen time since she commenced to twirl her glossy ringlets. Observe that young man as he sits in thoughtful mood, surveying a precious keepsake, enshrined in a halo of associations dearer to him than life. At one instant he fixes his mind upon the brightness of a ring which he is turning to his inspection, at the next he mentally surveys far away the mossy bank, overhung with evergreens that wave their lovely foliage above the gentle stream encircling the sacred spot, where the bright token of love was placed upon his finger by a hand now pale and cold.

The visit of thought is brief, his thoughts are back again, for an instant placed upon some object, and away they fly again, over seas and continents, to visit the play grounds of childhood's hours, or drink at the gurgling spring that flows from the hill-side, or sit

n the old curb-stone above which the obedient dlass, turned by a faithful hand long since ceased move, has raised the cooling draught; or perhaps ing upon the kennel where old *Towser*, fat from olence, had often whiled away the tedious night guttural threats at fancied foes; or walking the ru- cemetery, a brief observation is taken of the rose d willow, which adorn the humble grave of a youth- l friend, and then back again with a velocity scorn- g both time and space.

The reader will now please give his attention and t his mind enjoy its fullest freedom. We are now Africa. How the face of that stalwart man shines d what a contrast between his white eyes and teeth d dark denuded body, panting under a burning n.

We are now struggling amidst the accumulated ows of cloud-capped Chimborazo, where frost holds erpetual dominion. But we must away; and here e are, thousands of feet below the surface, groping long the tortuous windings of the coal caverns by the ght of a taper, where mortals toil as a last refuge from tarvation. We are now in the fearful depths of the cean, amidst the wreck of proud steamers, and sub- nerged mortals, in whose tangled locks the water orm coils its slimy form; and now upon a desolate

island where wild birds scream and set their ne among the rocks.

We are now among the busy ones who crowd t city streets, and now alone in the depths of the sha forests, where tigers growl and panthers prowl.

We are now in the dismal cave, where waters mu mur and vipers hiss, and now upon the sunny hil breathing the elastic air and viewing the general wor of God.

But we will not linger upon this little sphere, b step upon the moon and catch a few of her silv smiles, then onward fly and pay our respects to Satu and Jupiter in their turn, and for a slight respite fl ter a little in the vicinity of *Le Verrier*, and then wi fresh plumed wings sweep the milky-way, and stop n till immersed in the bright haze of the distant *nebula* O the wonders of this leaping, flying, flashing element quicker in its action than the electric spark, and mor speedy in its flight than the lurid fires that crinkl athwart a thunder cloud in a sultry summer evening. A principle possessed of such powers, will live in a higher and an enduring sphere, or a process of analogical thought is simply refined deception. Indeed, there is a glaring absurdity in the thought that faculties capable of such astonishing feats, should cease on account of a simple circumstance connected with their

esent mode of being—an absurdity so great as to eclude its adoption by all minds gifted with the wer of perception; for upon the supposition that e soul dies with the body, we see a tremendous disnce between the character of the element in quesm and its speedy and ignoble destiny. Greatness d perpetuity are co-existent in the works of God, t if a great soul is to pass to nonentity as quick as e flowers that bloom around it, this great law of the ivine procedure is essentially violated.

Wherefore, we have evidence of the soul's living wers, from the fact of its greatness, as seen in the ove expositions of its faculties, while it should be nembered that only a brief survey has been taken a small portion of the phenomena of mind.

CHAPTER IX.

POWERS OF THE MIND.

**The world in which we now are is a kind of
Trinity—made up of matter, instinct, and mind.
Physical elements are reserved for the refining
Process of fire, instinct shall cease with its
Necessity, but mind, God-like and sublime,
Shall live forever.**

The powers of mind from which we farther infer its perpetuity are its activities in great emergencies. The following was given by the person who experienced it, and very nearly in his own words. "I was riding quietly in my carriage on my return from a patient, and as I was passing a place where the side of the way was covered with large stones, my horse became frightened and with a sudden oblique spring threw me with great force headlong towards a stone about the size of a corn-basket, by which I expected my brains would be immediately dashed out. There could not have passed more than three seconds of time from my precipitation from the carriage to my fall on the ground, so near the stone that my scalp was somewhat

ratched, yet in those few seconds the principal events ' my life passed vividly before me, in such a way ıat I seemed to live over former days." This event ·rtifies decidedly in favor of the elasticity of mind ıder exciting circumstances. Persons who have been ·scued from a drowning state, assure us that while ıey were sinking under the waters they lived their en- re lives over again, in all the clearness and accuracy f former experience, and when rescued from their ·ril were quite surprised to learn that only a few mo- ıents had elapsed since their submersion. Persons ·hen dreaming, often perform long journeys, visit the lace of their childhood, linger for hours amidst the bjects of early life, walk and talk with long absent ·iends, and upon awaking find that their somnambulic xcursion, in all its detail has only been the work of few moments. This degree of power, manifested in ıe accomplishment of so much reflection in so little me, and that too, as in the case of dreaming, when ıe organs of sense are inactive through partial slum- er, and thereby incapable of response to the demands f the mind, is truly astonishing, and invest the soul f which it is a representative with the attributes of fe and perpetuity, in a way quite welcome to such ı are rapidly approaching the hour when earthly enes fade, and earthly forms are lost amidst the gath-

ering shadows of death. These facts of the mind's activities in emergencies and in seasons of slumber, are indicative of the living energies of the soul, and assure every philosophical mind that faculties of such a wonderful and powerful character are not doomed to the fate of nonentity, while all who appreciate this evidence of the soul's perpetuity (except they are of that wretched class to whom annihilation is desirable) will cherish it in precious remembrance.

We shall now present evidence of the soul's perpetuity, based upon philosophical analogy. We see spread out before us in this beautiful world, in which we have commenced our eventful career, many impressive specimens of divine skill, each characterized by a greater or less degree of durability. The mountains which traverse continents, and lift their dingy heads in the region of the circling clouds, against which the storms of sixty centuries have beaten in vain, and against the rage of which they will remain impervious for ages to come, although possessing in some respects elements of sublimity, are nevertheless vastly inferior in all respects to a rational soul. Therefore, in view of the soul's superiority, it is fair to ask for it the greater duration. We wish the argument distinctly understood, and will state it in a more direct form.

It is reasonable and philosophical to conclude that the most noble productions of the Creator will be the most enduring. The rational soul is the most noble production of the Creator, therefore it will be the most enduring, and if so it must exist after inferior elements have passed away.

But it will be seen that the supposition of a cessation of the soul's consciousness, at the death of the body, is in direct opposition to the syllogistic results of our argument of comparison, therefore must be given up as untenable.

The huge rocks which lift their solid forms in grandeur from the vale, have for ages occupied their position of defiance; during which, millions of souls have left their bodies, which have fallen under the wear of time, and according to the notion of the sleep of the soul, must have ceased from conscious being. But such cannot be the result. We have in the illustration before us two elements of opposite nature—the rocks, inanimate and senseless, and only capable of action when acted upon; and the souls of men, living, intellectual and possessed of the power of volition, free and independent; and certainly the decisions of reason with reference to their relative duration are plain and positive. Every one possessed of fair perception will say, that the active and intellectual must survive the passive and senseless, for to say the

opposite is to degrade the phenomena of mind with senseless matter.

For a series of ages Ursa Major, Lupus and Canis Minor have whirled their wheels of fire along their circling orbits, and now, while I write, are dashing around their far off centre in all the majesty of nature's mystic revolutions. But, while they have been moving, as bidden by the Great Author, millions of spirits have escaped from their earthly prisons and either become victims of nonentity or subjects of continual consciousness. If they have passed to the shades of forgetfulness, in their separation from the bodies, their being has been far more brief than that of the constellations of the heavens upon which they have so often looked with delight and the laws of which they have so often demonstrated with clearness and triumph. Such a result is so absurd that its adoption is obviously impossible. But if spirits remain conscious, which they must do to indicate their superiority over the senseless spheres, that move in the measureless circles of the siderial heavens; the living powers of the soul are fully established from the argument. It cannot be that the mountains, rocks and planets, in their destitution of life and thought, shall have more duration than souls gifted by their Author with living, thinking energies.

A conclusion so unwarrantable finds an end of all

analogy and true philosophy, and subjects all who adopt it to the vagaries of that boundless latitude, where the dictates of reason are as useless as a fine picture before the eyes of one whose optic nerves are the subjects of hopeless paralysis.

The serious consequences of denying the perpetuity of the mind are visible in the vast disparity, in point of duration, which exists between intellectual energies and their productions. Walk leisurely over the plains of Egypt, pass around the gigantic pyramids, ascend their sloping sides, survey their niches scooped out by the hands of other ages, to form a resting place for the cast off superficials of souls, which, in their escape, have found a sphere better adapted to their capacities. Stand upon the summit of some tall mound and let your eyes sweep the distant plains, dotted with monuments, towns and villas, and ask for the heads that planned and hands that wrought these monumental piles, and a voice will seem to say, gone —all gone and numbered with the dead. Go stand at the foot of the great sphynx, look up at its swelling chest, survey its gigantic features, and ask: where are the workmen that wrought the mighty statue? and a voice will seem to say, dead—all dead, dissolved and forgotten. But these seeming conclusions are drawn from a superficial view of things, for the main principles involved in these productions which re-

main from age to age, are still living and active, for an admission that the soul ceases with the body, carries with it the strange and inadmissible result, that the productions of genius in their passive, senseless nature, outlive the powers to which they owe their origin, with their activity and intelligence; a conclusion which will not be readily endorsed by philosophical minds.

In the early part of the 17th century the celebrated *Robert Boyle* invented the air-pump—a very ingenious instrument, involving in its construction, a deep knowledge of the properties of the atmosphere and an active application of the powers of the mind; and the instrument remains to this day, and will remain, a desideratum in the scientific world, while mind lives to investigate. But its great author for a long time, so far as mortality is concerned, has slept quietly in the church yard, and if the soul dies with the body, all of the philosopher has been lost, while what is only a result of his intellect, still has obvious being.

Upon the supposition of a cessation of the soul's living powers with the death of the body, there is something perplexing and strange, for such a conclusion contradicts the estimate which God places upon man, by making him an ephemeral creature, far less enduring than the mere productions of his mind, which are to their cause as is a single ray to the blazing sun.

A fugitive ray might for a time be lost amidst the accumulated fogs of earth, but to infer the destruction of the sun as a consequence, is highly absurd. There are circumstances under which effects may outlive their cause, but they cannot where intellectual appliances have constituted the causative power. The air-pump remains, and it doubtless will, and the mightier efficiencies which gave it being will remain also and be most especially active when its necessity shall cease, and its elements, in common with their kind, shall be subject to dissolving fires.

Near the commencement of the fourteenth century, *Givia*, of *Amalfi*, near Naples, invented the mariners compass, by which the dominion of the sea has been given to men, and international enterprise fostered, while a thousand crafts are safely riding upon its restless waves, under the guidance of the unerring needle. But where is *Givia*? Near half a thousand years have been numbered since all of the great man that was mortal was laid in a quiet place, in its disqualifications for occupancy, to remain so, until He, who is able to subdue all things unto Himself, shall fashion it in changeless immortality. But, was the exterior, thus necessarily abandoned, all of him who, by means of intellectual energies, conceived the stupendous thought of harnessing magnetism to the dial-plate, for

the sublime purpose of guiding the flying ships over the pathless waters?

As soon might we say that the cast off shell of the acorn, burst by the expanding germ, was all of the embryo tree. The shell for a time answered well its purpose in shrouding the living tree in its first sphere of being, which, at its escape from its prison house, not only did not die, but passed onward in progressive development until a higher state of maturity was fully reached. In like manner the body, constitutes, for the present, a house for the soul, which, in its liberation, not only will not die, but will, in all essential elements, rise towards those higher degrees of perfection of which it is capable. Suppose you are holding in your hand a fancy box, which has been made by one who has passed away, and one cherished in precious memory. How beautifully the pearls are set, and what charming proportions and marked adaptations in the general design. The pearls and gems, which have been arranged and burnished by your friend, forming the border of your keepsake, shine as brightly as they did the hour in which his handy fingers, wittingly moved by a mysterious power lying back of all instrumentalities, first gave them their graceful adjustment. Now, suppose one stands by your side and says: true, your keepsake is a nice production, but the real power to which it owes its

origin is dissipated. The gems sparkle and the pearls shed their soft light profusely, but the active genius which conceived the design and prompted the execution of the same, is buried deep in the dark river—so deep that its cavern can never be reached and from which there is no redemption. What would you think of such philosophy? If you believed his statements, your faith would degrade what God has highly appreciated, and render transient what the Creator has endowed with the element of perpetuity, and that which is independent in its existence, less enduring than the elements of matter, which are constantly subjected to the wasting laws which govern the same.

The pearls may shine, and their half-translucent surfaces may emit the hues of the morning bow, amidst no appreciable tokens of decay, but the immortal genius which gave their form and effected their finish, shall shine brighter far; and in the higher perfection of future life, shall eclipse the wonders of their less attractive hues, while they waste under the power of time or are subject to the dissolving fires of the judgment!

The mind that guides the chisel, in its applications to the marble, must certainly enjoy longer being, than the senseless statue which owes its existence to the same. But if the mind dies with the body, the great

Michael Angelo, who could take the rough slab from the quarry, and with a few master strokes almost invest it with life, is lost,—irrecoverably lost,—while the classic cities teem with startling remembrances of a brilliant meteor, quick to its zenith and sudden in hopeless annihilation.

However much we may admire the graceful forms and impressive groupings imprinted upon the canvas by the skillful hand of a *Raphael*, it is a shame for us to attribute to them more consequence and a longer duration than we bestow upon their author, which we must do if we affirm that he ceased to know, feel and act, after a transient morning of being—too brief for the maturity of the strong elements of intellectual nature. It is a violation of good sense to say that the production, as a result, outlives the producer, as a cause; and especially so while the thought, taste and arrangement manifested in the same, is offset against the senseless nature of the production. A mind capable of perpetrating such a blunder, would as soon believe the story of "Jack, the Giant Killer," or the frightful tale of "Old Bluebeard," as the most sensible truism ever expressed. The combined evidence of the soul's living powers as drawn from its comparison with earthly things and with its own productions, is now before the reader, from which it is clear that the career of mind in its rising scale is not to be inter-

cepted in its transition from bodily to bodiless life, but permitted to move with the greater freedom in its disconnection from encumbrances. The locomotive, which drags the sluggish train, is none the less the great moving power in its severance, but really takes on accumulated speed and flies away most marvelously. So the soul which is encumbered by the body will be none the less a soul in its separation, but will take on new action and pass rapidly onward to its higher destinies of future life. The embarrassments under which the soul acts in its present relations, or that degree of activity manifested amidst heavy incumbrances, is good evidence of its living power. The soul, in the fall, was plunged into deep enthrallment, crippled in its moral nature, circumscribed in its action, and trammeled in its efforts, so that it is not capable of manifesting the power which it really possesses. Every thing seems to be done at a disadvantage. A variety of moral and physical diseases affect the mind. So sensitive is the connection between the soul and body, that the slightest pain in the remotest part is attended with a corresponding degree of mental disturbance, and so in every degree of suffering, from the slightest up to those dreadful paroxysms too intense for description. The same is true with reference to moral diseases, some of which if unchecked will produce melancholy and idiocy. God

has made the soul for high and noble ends, given it powers, which under favorable circumstances are fully capable of meeting the designs of their being, who doubtless has his schemes so formed as to admit of life in another sphere, where mind shall act under more favorable relations. Would a wise ship builder, after having launched his craft upon a rough sea, where headwinds and tempests beset it, giving it a tardy and uncertain course amidst shoals and rocks, curse it amidst its difficulties and drag it up into some shadowy bay to moulder and rot? Reason says that he would sooner remove it to a smoother sea, where, under a favorable breeze, it might manifest its adaptation to the sublime work of gliding over the waters. If a machine worked poorly because some clogs had fallen among the wheels, or become entangled among the cog-work it would certainly be a strange proceeding to condemn the concern and end its career by a total destruction. Wisdom would rather dictate the removal of the embarrassment than the destruction of the machine.

Man is a machine of wheels and levers, and in the language of inspiration "is fearfully and wonderfully made," and is set in motion principally by a great main spring, the soul, which will not lose its force or elasticity though every wheel be unbalanced, every cog displaced, and every lever broken. If a huge

giant, Samson-like, should lay his hands upon the beams of your house and tear it down over your head you could easily escape through the window, and after a time, under more favorable circumstances, take up a residence in a mansion kindly furnished you, far more attractive and enduring in its nature. So if death shall take down this tabernacle of ours we may escape, and leave the old edifice in ruins until the great Architect shall fashion it anew and fit it for a re-occupancy, vastly improved in all respects. The soul will have a residence in Hades, and in that place will enjoy positive life and consciousness, without a body, while awaiting the refitting of the original tabernacle. Take a well constructed watch, consider its parts, and it will be found a very curious and valuable piece of mechanism, yet far less so than man. Every part of the wonderful whole is active, and moving harmoniously in its proper sphere, while its sharp little voice counts the flying seconds. There appears to be an outer covering, which we will carefully remove and look for the result. Has it lost a single tick, and are its sounds less distinct? Indeed, the only perceivable difference is on the side of improvement, its interior workings being more obvious, and its proclamations of passing time uttered with increasing energy.

In like manner the soul can cast off the body without ceasing its action, and pass onward in the performance of its high and ceaseless functions.

We have now presented as much proof of the so
living powers, manifested by the powers of the mi
as our plan will permit, yet but a small portion of
evidence susceptible of such a use has been introduc
From what has been offered, it is clear that the s
unmatched in resources, will not only remain so
where, under circumstances hereafter to be shown,
that it shall be more active and knowing than at a
time during its incipiency of experience in connect
with the body.

CHAPTER X.

LIVING AND DYING IMPRESSIONS.

> The soul is sensitive, and can feel as well as hear;
> God can converse without words, and reveal
> Great truths to man's understanding, while
> Impressive silence reigns.

We propose now to present evidence of the soul's perpetuity, drawn from impressions of Christians in life, and from the dying impressions of both the wicked and righteous. The fact of the impressibility of the soul is implied in the reception of revelations, of which many have been given.

That all the impressions of which the mind is capable are reliable, may well be doubted, and that persons have, from different motives, expressed as honest convictions what they knew to be false, need not be questioned. Even honesty in the expression of presentiments is no certain evidence of their reliability; besides, a belief in sentiments expressed as presentiments, cannot make what is false true, for if it were so, the celebrated oracles of *Delphos*, and other kindred pretensions, by which kingdoms were agitated, would be made truthful, for they were, by many,

most sincerely believed. We are thus liberal in our concessions, in order that the objector might have all the ground that could in any sense belong to him; besides we neither ask nor need any evidence which is not genuine. There is a universal impression among Christians that departed friends have conscious being; neither can the impression be the result of education; for although it might have existed in the character of an indistinct notion, it more especially sprang up in the heart at the time of conversion. Previous to the time in which the holy spirit drives the clouds of moral night from the mind, the view taken of the future is doubtful and vague—so much so, that if most unconverted persons were interrogated, with reference to the soul's future, their answers would be indicative of painful uncertainty.

But let the same persons, after having been quickened by the Holy Spirit, answer, and they would give assurance of entering, at the death of the body, upon a new and endless career. These impressions, being the result of the workings of Divine grace, must be truthful, and consequently good evidence of the soul's perpetuity. God, who has power to impress the truth and who does impress it upon the minds of all that love him; not in the way of a heartless kind of theory, which the masses might adopt, but in a way that

enables all to feel and speak with the same assurance of the apostle, when he said that he had "a house, not made with hands, eternal in the heavens," manifests his assent to the great truth of a future life. This assurance, clear, deep, and heart-felt, is not peculiar to the Apostle, but is the common property of all Christians. Those who are most under the force of divine truth, are most powerfully impressed with the fact of continued being, and yet there may be cases, in which, for wise reasons not fully known to us, ungodly men may feel a presentiment of coming doom in a future state, as has been manifested by infidels in a dying hour. The facts under consideration lie at the very basis of Christianity, for if the soul is not to continue in being in a fairer clime, the Christian, in many cases, will be a great loser. The psalmist says, "for I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish."

The Apostle says, "if in this life only we have hope in Christ, we are of all men most miserable." We question not the bliss of present communion with God, yet, we are compelled to know that its enjoyment is

inseparably connected with trials to which the ungodly are strangers. "All that will live godly in Christ Jesus shall suffer persecution." Let it be distinctly understood, that the whole process of salvation, from the dawning of the first light up to the higher attainments of holiness, is an instructive and elevating process carried forward by the power of God, which fact, taken with the conviction of all persons of such experience, that the soul is immortal, settles the fact of the soul's living powers beyond a question, unless God, under the elevating powers of grace, impresses the mind falsely. We will close our argument for the soul's perpetuity, drawn from the convictions of Christians, by giving it a condensed form. Whatever God impresses upon the mind must be true. God, in his work of grace, impresses the minds of his children with the fact of the soul's living powers, therefore the doctrine must be true. We will now consider the dying impressions of Christians in relation to the fact under discussion.

If it be safe for Christians to trust impressions in life, it most certainly will be in the dying hour.—When the Christian is stepping upon the borders of that land for which he has labored and the chilly waters of the dark river are rising around him, God will not mock him with assurances of an instantaneous change from earth to paradise, if such is not his destiny,

neither will the dying saint affirm what he does not feel. Death is an honest hour.

"Men may live fools, but fools they cannot die."

Persons, to satisfy a troubled conscience or to gratify a vain desire for notoriety, may in life express sentiments different from their honest convictions; but let a man know that he is dying, and however trifling he may have been, he will then be a sober honest man. This is the general rule, yet admits of an exception. Philosophy, so called through its witcheries, has sometimes so warped the sensibilities, that its devotees could joke and amuse themselves with pains and frivolities, while their pulsations were shrinking backward upon a nerveless, quivering heart. It is said of the wretched Hume that "he spent much of his time, as death drew near, in playing at whist and in cracking jokes. Horrid indeed! But with all his efforts to die easy, conscience would awake. We are assured on good authority that Hume died in extreme agony." Others, perhaps, more daring, may have mocked on until their latest breath. Admitting possible exceptions, it still remains a general truth, that dying men are subjects of deep impressions, and such convictions are spoken with great integrity and are indicative of a future conscious being.

The great and good Wesley has left after him clear

expressions of his dying convictions of the soul's perpetuity. A few hours before his introduction to those scenes, of which he was deeply impressed, as his expanding soul filled with the fires of eternal life, with a clear voice he sang,

> "I'll praise my maker while I've breath,
> And when my voice is lost in death,
> Praise shall employ my nobler powers;
> My days of praise shall ne'er be past,
> While life and thought and being last,
> Or immortality endures."

Such impressions, expressed under such circumstances, must be well founded. His mind was clear, his soul was holy, and he spoke with an assurance which alone could have been prompted by the force of truth, and power of the Holy Spirit. He had an evidence, that when his voice should be hushed in death, praise should be his theme, and that it should be offered with highly improved capacities and that the same state of things should continue commensurate with immortal being. The force of his impressions, the clearness of their expression, and their full comprehension of the fact of the soul's perpetuity, none can doubt; therefore, the only question is, whether the impressions were deceptive or real. They were the dying sentiments of one who was in deep communion with God—whose last words were, "the best of all is, the Lord is with us"—therefore could not

be deceptive. The Lord would not allow a soul that he was about to lay by, in unconsciousness, to promise itself increased consciousness and bliss and much less impress such convictions upon the mind if they were really deceptive. There is no alternative in the case before us. We must either deny that Wesley was under the influence of the spirit, which would be to deny his dying affirmation, expressed with a pathos, which penetrated the hearts of all that heard it, or admit that his impressions so boldly uttered, are reliable evidence of the undying nature of the soul. We know that his Maker's praise occupied his powers while he lived, and have reason to believe that the waters of the dark river have failed to hush that voice which once so beautifully sang upon its dismal borders.

The sainted Fletcher, when dying, said, "God is love," and when no longer able to speak made the sign agreed upon, expressive of the same; and as Mrs. Fletcher spoke of the goodness of God, a wave of glory seemed to come over him, and under its inspirations he exclaimed—

> "Mercy's full power I soon shall prove,
> Loved with an everlasting love."

In this case deception is impossible, for he felt in his very soul, and that feeling inspired by the Holy

Spirit, that he should soon prove the full power of life —observe, he says *prove* it. Whatever others may think concerning the sleep of the soul, Fletcher had no convictions of such a thing but under the strong conviction of entering immediately upon an endless life. When his voice failed, Mrs. Fletcher said, "if Jesus be present with thee, lift up thy right hand," which he immediately did. Mrs. Fletcher then said, "if the prospect of glory sweetly opens before thee repeat the sign," upon which he raised his hand twice in succession. Here we have a spirit quivering upon the verge of time, powerfully impressed with the fact of a sudden transition from life to immortality—indeed, the case of one really standing with one foot upon the glorious shore, for he affirms that heaven sweetly opens to his view.

If the soul of Fletcher, which was half gone, was sinking in the night of forgetfulness, it certainly could not have been in extacies, for in such a process, as the work of death advanced, dimness would gather around the perceptive faculties—first, indistinctness of thought and vision, then the dreamy state, and next absolute forgetfulness; besides, the idea of increasing bliss, with decreasing consciousness, is what no man in his sober senses will affirm, unless he be a follower of *Budhu*—believing the absorption of souls into *Bramah* to be the acme of human felicity. There

are farther reasons why Fletcher's dying words are evidence of the soul's perpetuity. He had a reputation for veracity, was in circumstances to know the truth whereof he affirmed, had no interest in making a wrong statement, and his affirmations were clear and positive, besides being dictated by the Holy Spirit; and farther still, if he were dropping into forgetfulness, a merciful God would never mock his expectations with an exhibition of beatific glories.

Bishop George, in his last hours repeatedly said, "I am going to glory;" spoke of ministering spirits being present in the room, and he should soon be with them in heaven. If one had said to him: you are deceived, these impressions are visionary; after a few more pulsations of your fluttering heart, you will be no more in any sense, he would have answered: impossible! —there's too much of God and bliss in my soul—"he that maketh me lie down in green pastures" and "leadeth me beside the still waters" will not make me the victim of disappointment—I feel the power of an endless life, raising me above the elements of mortal strife—the Lord of hosts is with me, and in a little time I shall walk the sea of glass mingled with fire —take the harp of God, and sing in extacies unknown to earth.

Joseph Addison—the star of English literature and consistent piety—as he approached the close of a life

of toil, said "the prospect of a future state is the secret comfort and refreshment of my soul. It is that which make nature cheerful about me; and it doubles all my pleasures, and supports me under all my afflictions. I can look at disappointments and misfortunes, pain and sickness and death itself with indifference, so long as I keep in view the pleasures of eternity." The power of that religion which he enjoyed and taught to others, assured him of the fact of a future state—not low and senseless, but one in which the soul should enjoy real happiness; and when the moment came, he said to the Earl of Warwick, with a smile, "see with what peace a Christian can die," and passed directly to the possession of those joys which had been the hope of his life, as calm as a summer evening.

The dying words of the lamented Fisk, were: "Vain reasoners tell us that the body and soul will go down into the dust together. But it is not so. So far from my body pressing my soul down to the dust, I feel as if my soul had almost power to raise my body upward and bear it away. And it will at last, by the power of God, bear it to heaven, for its attractions are thitherward." Being placed in a chair, looking upward, he exclaims, "from the chair to the throne"—

> "There is my home and portion fair,
> My treasure and my friends are there."

That these impressions were inspired by the word and Spirit of God, will not be questioned, or at least cannot be successfully contradicted, and therefore inasmuch as God cannot be the cause of delusion, they must be truthful, and if so the soul is destined to a future life.

The dying words of *Stephen Jacob*, were, "no fear, happy, hail King, heaven heaves in view." Neither darkness nor forgetfulness gathers, but glory with its charms is bursting upon him.

William Ross, in his last hours, cried with a loud voice, "Glory to God! I feel a hope that reaches beyond the grave." A hope, not of nonentity, but of immediate and ceaseless communion with God.

Charles Prescott, said, "If I die I shall go to glory," which affirmation makes it clear that the thought of a long sleep had no place in his mind.

Nicholas Waters said,

> "Farewell vain world I am going home,
> My Jesus smiles and bids me come."

Observe, the Savior welcomes him. How foreign to the thought of the sleep of the soul; and if such is coming to the Savior it would not matter whether he smiled or frowned, for in a dead sleep we should have no capacity to apprehend either.

Abner Clark, said, "I am going, and expect my disembodied spirit will join the band of music above, and

bear some humble part in praising God." This good man, under the inspiration of religion and truth, saw himself stepping upon another shore, where he would engage in heavenly worship; and because his impressions were the result of divine agencies, they must be truthful; and if so, they fully controvert the notion of the sleep of the soul, for a sleeping soul, if such a misnomer were possible, has nothing to do with praising God, either in or out of the body.

Elijah Steele, said, "tell my friends if I die I shall go straight to heaven! How beautiful! How glorious! I am safe." This testimony is positive and direct, while the straight passage from earth to glory ignores entirely the sleep of the soul, for it would have no time for forgetfulness on the way, and when fully arrived it could not sleep if it would and would not if it could. There may be drowsy souls in the church militant, but there will be none in the church above.

A little before the lamented Cookman, sailed in the ill-fated President, he said to his children, "now boys, remember if your father should sink in the ocean his soul will go direct to the paradise of God where you must meet me."

This remarkable herald of the cross, deeply learned in spiritual things, anticipated an immediate passage to a future state of being. These references to the dying impressions of christians, are only a few of the

thousands which might be produced, yet of themselves speak a plain fact. God is either the author of these convictions or he is not. If he is the author of them, the question of the soul's perpetuity is fully established, for all his works are done in righteousness and truth; and if he is not their author, he allows deep deception to absorb the faculties of the race, which he could prevent as easily as permit its perpetration. All thoughtful persons will be slow to charge upon God such dealings with his creatures. An objection may arise at this point, which we will anticipate with a brief disposal. It may be said that these dying convictions are the result of education, inasmuch as those who have them are indoctrinated in them from their youth, and by cherishing them make them apparent realities. We are both willing and desirous to give the objection all its force, and are ready to admit the sentiments of an early writer, who says,

> "'Tis education forms the common mind,
> Just as the twig is bent the tree's inclined,"

but ask that the facts involved be carefully examined. Not all who have expressed convictions of the soul's perpetuity, in a dying hour, have had a religious education; for many, the most of whose days have been passed in infidelity, whose brief religious career has been in opposition to long cherished habits, have testified clearly upon the point. Even culprits, incarce-

rated in cells as bold despisers of christianity, have come forth expressing their convictions of forgiveness, and a speedy transition from the gibbet to the climes of perpetual life. Besides this, we may avail ourselves of the testimony of such as have died without embracing religious sentiments of any kind.

We commence with the dying words of Altamont, as given by Dr. Young, who was with him the evening before his death. "This body is all weakness and pain, but my soul, as if stung up by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer, and that which thus triumphs in the jaws of mortality is doubtless immortal. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past." Here is the case of one whose convictions of the soul's perpetuity were not the result of education, for his whole life was spent in infidelity. Although he reasons in an agony, he reasons like a philosopher; for that which can struggle, and feel, and reflect, while the reeling tabernacle is sinking and dissolving, will prove triumphant amidst the devastations of death. Remorse for the past throws his mind forward to a state of being separate from the body—being that shall be characterized by real consciousness, for he affirms that the dread of that state drives him back to the past. But

that state, in his convictions, was to be one of senseless sleep, instead of his flying from it he would hail it as a fortunate hiding place for all his anguish. These confessions of the dying infidel were the result of an aroused conscience, stung up to a point of high sensitiveness by the spirit of God; for he says, "nothing less than an Almighty could inflict what I feel," consequently they may be relied upon as indicative of the soul's perpetuity, for no sane person would attribute to God the origin of false impressions, involving such startling consequences. Doubtless he would gladly have disbelieved the future consciousness of the soul, while anguish was wringing his heart on account of what he must meet after death, but he could not, while the spirit of an abused God was sounding it in his ears. He deeply felt that it was "not all of life to live nor all of death to die," while his startling expressions of the same show something more than a result of education, and especially annihilate the notion of the sleep of the soul.

Voltaire, than whom a more blasphemous man never lived or miserable wretch never died, said, when on his death-bed, to his physician, "Dr. I will give you half of what I am worth if you will give me six month's life." The Dr. replied, "Sir, you cannot live six weeks." Then said the dying man, "I shall go to hell and you will go with me." Why were not his

convictions indicative of an unconscious sleep, and the more so as such a state would best suit his monstrous character. God had laid his hand upon him, making him feel in spite of all his boastings, that "sin kills beyond the tomb," that a soul so agitated about a fearful future must experience in itself in that state the results of a character assumed in time. There is a vast difference between being in hell, where he felt he soon should be, with every faculty of the soul keenly alive to the impulses of acute suffering, and being in a senseless sleep, in which neither character, loss, gain, or suffering have power to awake the slightest emotion. Alas for the poor blasphemer, hell itself would have been desirable if it could have screened him from the frowns of that good Being whom he had so often abused. His sad convictions of the dreadful results of daring impiety, pressed mightily upon him by the Holy Spirit, results to be met in another state, are clear evidence of the perpetuity of the soul. Many instances might be given of the impressions of wicked men, indicative of the duration of being, but enough has been presented to refute the idea of a future state of consciousness as impressed upon the minds of christians being the result of education, for which purpose they were in part introduced.

The hour of death is the time in which mortals view things in their proper light, for no longer influenced

r what has led them in the ways of error, they view ings through a true medium, and will, as they did ıt while living, speak their honest feelings. We have anced at a few of such expressions, and find them ıanimous in favor of continued being. But where e the persons who have died, possessed of reason, ho have doubted the perpetuation of their being? ven the poor heathen have a future of some kind; et we might expect some such instances, upon the ıpposition of the impression being a mere freak of he mind, without a reliable basis. The evidence athered from the field over which we have passed, is nimpeachable, and speaks loudly in favor of the perpetuity of being in another sphere.

We are well aware that only a small portion of the vidence of which the proposition is susceptible, has been presented, and yet enough, we doubt not, is made visible to meet the design of our work, which is the extent of our purpose.

CHAPTER XI.

THE SOUL CONTINUED OR A NEW CREATION.

In the Divine mind, for reasons unknown to us,
There existed a demand for souls on earth,
The command went forth, and man was.
Another demand equally imperative, will
Exist in the future, for countless millions
Of bodies will spring from the dust, awaiting
Spirits, with which to act in concert, amidst
The scenes of eternity.

In all matters of fact there may be a test; a truth especially obvious in the subject of this chapter.—We know that we now exist; and we also know that we shall either continue to exist after the death of the body, or we shall not. If we do not continue in being, separate from the body, during the interim from death to the resurrection, then in that great morning a stupendous work of creation must be wrought—a far more startling work than the creation of a thousand worlds like ours; for millions of bodies, are to be raised and must have souls to occupy them, or the wisdom of God will suffer impeachment, for it certainly would be a vain thing to fill the future with millions of bodies, with hands never to move, and with tongues never to speak, and with eyes never to

see, which must be the result, if souls are not in readiness for resurrected bodies. Observe the point—the occupants of resurrected bodies must be their former possessors, continued in being during the intermediate state or they must be furnished for the emergency. If they are the original possessors, continued in being for the purpose of occupancy, the doctrine of the intermediate state is established beyond the reach of successful contradiction.

But if they are not the original owners of the bodies, but new souls, which never had a body of any kind, created to occupy the rising form as they come teeming hosts from the bosom of the earth and sea, these startling results force themselves upon us; that the death of the body is the absolute annihilation of the soul—sinking it so deep in the river of death, that no trumpet tones, however mighty, shall ever excite it to the slightest perception; and that a new race, for whom Christ never died, is to be introduced at the resurrection, who were never probationers under our system of government, and never knew the sufferings of the former occupants of the bodies which they take to themselves—bodies which have burst the confines of the tomb, by virtue of the death of the son of God, and come up all immortal, as the souls to which they are united, to whom they ever have been, and, from the nature of things, ever must remain entire stran-

gers; for it is not reasonable to conclude that there can be any affiliation or harmonious co-operation between a body and soul which, in no sense, have had a common experience. These absurdities, which follow a denial of the perpetuation of the soul's conscious being, are sufficiently obvious to overthrow the false basis upon which they rest.

When the soul of the Christian shall come forth from paradise—its appropriate place of repose from the great warfare of time—to receive a body, preparatory to a qualified entrance upon the higher joys of heaven, it shall not only have the privilege of having a body as a future and eternal companion, but shall also have the privilege of greeting a former companion—an old associate, in company with which it was made the recipient of life and holiness, and with which an earnest and protracted warfare was waged against the powers of darkness and a glorious triumph gained.

There are other difficulties which beset the thought of the introduction of new souls for the bodies of the race in the resurrection. Christ said, "marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v.; 28, 29.

Most of the bodies which fall in death do so under the curse of God, and consequently carry the results of their character into their future associations, in the midst of which, although spiritual in their nature, they will be accursed of God still, for the grave, or the dissolving process has no power to change moral pollution, or in any sense to suppress the results of the character of either soul or body. As these bodies of the wicked, of which Christ speaks as being doomed to the resurrection of damnation, appear before the Lord, spiritual, immortal, and full mighty to endure, they must be morally imperfect, and then souls must be created morally imperfect—such as shall be adapted to them, or they must be created pure and perfect, such as shall be the opposite of the bodies, in all their moral and spiritual elements. If we adopt the former sentiment we charge God with being the author of imperfection and sin, and if we adopt the latter we charge him with originating pure spirits and then assigning them to impure and cruel associations forever. Such a work is morally and philosophically impossible. Wherefore, from necessity, we fall back upon the facts in the case, and in right consistency give every body its own soul, which shall be experimentally and morally adapted to the same, and in justice prepared to meet a corresponding destiny.

There is still another difficulty connected with the

thought of a cessation of the soul's living powers, as associated with the resurrection, for with such an event ceases all identity. A discontinuance of the duration of the soul makes a new creation imperative, and in a new creation all identity is obviously lost. Wherefore, it is clear that a new race of such as are unholy shall furnish hell with victims, and of such as are pure shall gather around the throne, walk the golden streets and swell the mighty pœans of God and the Lamb, while the present race, who are subjects of the divine government and upon the great stage of life for the purpose of forming character, associated with endless results, and restricted to a little inch of time, from which they drop into annihilation; are shut out from consequences experienced by others, who in no sense were their cause, or in any way ever associated with them. Besides these startling extremities to which we are driven by a rejection of the doctrine of the soul's living power, souls introduced beyond probation, as they must be if created after the resurrection, could not sing the "new song before the throne," for they could not be such as had followed "the Lamb, whithersoever he" went. Neither could they be such as "were redeemed from among men, being the first fruits unto God and the Lamb.—Rev. xiv; 4. Neither could it be said of them, "these are they which

came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. —Rev. vii; 14. For having just been created, they would not have had time for such experience. Neither could it be said of them that "God shall wipe away all tears from their eyes,"—Rev. vii; 12. For having just come from the hand of their Creator, who makes intelligible creatures under circumstances of positive felicity, they will never have had cause for weeping. Again, the bodies of such as die out of Christ, with the souls which shall occupy them, are to be driven away to perdition; while such soul, but just created, thereby having had no agency in bringing condemnation upon either itself or the body, becomes a subject of ruin outside of both the law and the gospel. Surely such would be a strange procedure, and a practical demonstration of the old notions of fatality, which for the glory of God consigned millions of wretched creatures to the rayless chambers of hell, independent of all agency.

The farther we pursue the results of a denial of the fact of the soul's continued being, the more insuperable are the accumulating difficulties, and yet we feel inclined to a farther investigation of the sentiment, especially from the fact that a great point is involved and should be thoroughly analyzed. A prominent doctrine of the Bible is that of a future general judg-

ment, which is to occur at the time of the resurrec tion. This fact carries with it the doctrine of mor agency, and the doctrine of moral agency that of pr bation; and all can see at a glance that the idea human probation after the resurrection, is altogeth fallacious. Therefore the doctrine of the creation souls for resurrected bodies, to which we are driv by a denial of the soul's living power, conflicts se ously with the doctrine of the judgment; for the can be, in this case, no probation, and if so, no agenc and if no agency no responsibility, and if no respo sibility no possible grounds for a judgment, for und the circumstances man would neither be an object praise or censure.

With the doctrine of the soul's living powers the is no difficulty in meeting the doctrine of the jud ment, which cannot be given up without giving the Bible; for immortal souls which have lived bodies, acted under law and the impressiveness of li and death visibly set before them, coming up from t fields of probation, through the intermediate sta present relations in strict harmony with the divi scheme, a part of which is the final adjudication of matters pertaining to the sublime government of Go involving especially the relations which the subje of the same sustain to its equitable requiremen

Truth is clear and easy of defence, but to vindicate an error, more than human talent is demanded.

When we regard man as possessed of living powers too omnipotent for the ravages of death, and of personal identity as changeless as God and lasting as immortality, and as a brief sojourner here under the government of the ruler of the universe, for the formation of such a character as he may choose, which, either good or bad, links the present with the future, by attaching itself to its author in a coming state, where a full account will be given for present behavior, and a full reward received, we find no confliction with the leading truths of the Bible. But if we regard him as a creature exclusively of time, doomed to nonentity, "when the weary wheels of life" shall stand still, difficulties altogether insurmountable beset us; wherefore, we conclude it is plain that the truth lies on the side of the soul's continued being.

The doctrine of the resurrection of the body—not the substitution of one in its place, but the same one which dies—is a cardinal doctrine of the Bible, and can no more be given up than the word itself. But we might well enquire, upon the supposition of the cessation of the soul's consciousness at the death of the body, for what are the myriads of bodies, which have long since mingled with a variety of combinations, to

be raised? What once animated them has slept so deeply that it knows no waking, whereby a renewal of former associations is hopelessly excluded. It would be far better if God purposed to originate a new race, which he would do if he created new souls, to create new bodies, than to fall back upon old sin cursed mutilated elements, scattered to the four winds of heaven, which when gathered, re-organized, and electrified with immortal life, could at best be but strangers to the souls that should occupy them. A good architect who wished to make an edifice, except some necessity was laid upon him, would never think of selecting his materials from some old moss-covered pile, the remains of former ages, but would provide himself with new materials as better adapted to the end.

Let it not be said that our argument weighs against the doctrine of resurrection, for that is a settled and a necessary fact; for the same body must be raised, on account of its associations, which necessity would not exist in case of the introduction of a new race, in reference to whom, a created, unused body would be as well, and even better adapted, than one which had been worn out by previous occupancy.

Another prominent doctrine of the Bible is the punishment of the wicked in a future state, which conflicts with the notion of a cessation of being.

If souls lose their identity at the death of the body, the idea of future retribution is a wild vagary and should be at once discarded, for if God is compelled to introduce a new race of souls, which he will be obliged to do if it is true that the soul ceases to be at death of the body, "for the dead shall be raised," such new race of beings cannot be punished for the sins of the former race, neither can they be punished for their own sins, for they will never have been in circumstances to commit sins, having been just created pure and holy, as they must be as a work of God. It is clear that one or the other of the positions must be given up; either that of the restricted being of the soul, or the Bible doctrine of future punishment. To abandon the idea of future punishment would be an abandonment of the Scriptures; a thought not to be entertained for a single moment. Wherefore, we fall back upon the truth of the doctrine of the soul's living powers, as being in harmony with the doctrine of future retribution, inasmuch as it connects the day of probation with coming destiny, the offender with the results of offence, and the real actor with the legitimate results of free and voluntary action.

We are now done with the evidences of the soul's living powers, drawn from the several arguments—of the convictions of all nations; its independent nature;

its desires; the care it has received; its powers; living and dying impressions; and from the fact that its discontinuance involves a new creation, which is attended with serious difficulties. How far our propositions are established, the intelligent reader will judge and render verdict accordingly.

PART SECOND.

The Separate State and its Occupants.

CHAPTER XII.

SCRIPTURE EVIDENCE.

Immortals are destined to a threefold residence—
Earth, Hades and heaven, or hell, as their
Characters shall require. Look not for
All the wonders of their career while in their
First mode of being;—nay, the more startling
Developments of their experience, will be seen
Beyond the limits of time.

It will not be considered strange that there is found to exist, among bible expositors, some difference of opinion, concerning the doctrine of an *intermediate state*, since the same class of persons are found to differ as much concerning other important sentiments of the holy scriptures. Professor *Vail*—whose qualifications, for a right apprehension and sincere exposition of bible doctrines, have seldom been equalled—endorses the doctrine of an intermediate *state*, but

thinks the idea of an intermediate *place* to be unscriptural and liable to foster notions of the Papal Church, of an evil tendency. But we will give the reader his views upon the point as expressed by himself:—"Christians are generally united in the doctrine that there is an intermediate state, but not an intermediate place of the dead. They are also united in the doctrine that the consummation of happiness to the saints, and of misery to the wicked, will not be experienced till after the resurrection. This is a doctrine in accordance with the scriptures."

Speaking of the intermediate state as involving a *place*, he says: "We reject the doctrine as unscriptural and of heathen origin; though it was held by many fathers of the early church, and is at the present day, by learned German theologians and some others. We must regard the doctrine, also, as before expressed, as dangerous in its consequences. In the early church it led to prayers for the dead—to the notion of purgatory, with its superstitions, and a second state of probation and restoration. If the doctrine were generally adopted, we might even now justly fear the same unhappy results." These sentiments expressed in Christian candor by one of worthy distinction, merit a sincere consideration. That the consequences of which the professor speaks, have followed as a result of the prevailing doctrine of the inter-

mediate state, involving the idea of a place, as held by the early fathers, is doubtless true, and that they would follow from the same circumstances now, may be equally so; but that they would have followed then, or that they would follow now, under correct views of the doctrine, is what clearly admits of a question.

All truths admit of abuse—even the scriptures themselves may be so wrested as to lead to ruinous results, yet we are not at liberty to reject them on that account. The fair question seems to be—is the doctrine of the immediate state, as involving a place, a bible doctrine? If so, we may not fear its endorsement, because the Papal Church, in her fruitfulness of invention, has attached to the same her unscriptural dogmas.

Watson, in his exposition of Mat. 16–18, says, "the word rendered hell in our translation, does not necessarily mean the place of the punishment of the wicked, but generally the world of the dead—the unseen world. It is a vast receptacle of disembodied human spirits until the resurrection; having two regions, one of the blessed, or, as the Hebrews called it, *Paradise*; the other, the abyss or Gehenna, the place where the wicked are collected, and are in a state of misery. This lower region is, also, the abode of evil spirits or devils, though not rigidly so, since they are

permitted to have access to our world; while *Paradise* is inhabited not only by the departed faithful, but by the angels of God." This endorsement of the sentiment of, the existence of a place for departed spirits until the resurrection, is full, clear and positive, and is certainly good authority.

Dr. Clark, the eminent commentator, fully endorses the doctrine of a place for departed souls, until the resurrection, in his exposition of Rev. 20–13. Here are a part of his remarks upon the passage: "The sea and earth have the bodies of all human beings; hades has their spirits. That they may be judged and punished or rewarded according to their works, their bodies and souls must be reunited; hades, therefore, gives up the spirits, and the sea and the earth give up the bodies." This language is positive and plain and justly entitled to great weight. But it is needless to multiply authorities; while a difference of opinion has prevailed among leading minds, it is but just to say, that the majority of evidence, all things considered, has been and still is in favor of a place of separate spirits, to which we shall add such testimony, drawn from the bible, as our plan will permit, and then leave the matter with the reader.

The doctrine of the intermediate state is intimately associated with correct theology, and stands in direct

opposition to several of the speculative theories of the day. One sentiment buries the soul in unconsciousness; another annihilates the wicked; and a third retains the spirits of the departed about these mortal shores, for the purpose of communicating to those who stay behind them, the wonders of the higher state in which they dwell.

These sentiments, we think, will appear questionable, when viewed in the light of the bible. The Papal Church, in her wonderful doings, has accommodated herself and the world with no less than five distinct departments, as residences of departed souls—"*Infernum inferius*," the lower hell, to which is consigned all who die in mortal sin; "*Limbus patrum*," the place of the sainted fathers; "*Limbus infantum*," the place of unbaptised infants; "Purgatory," the place of such as die in venial sin; and Heaven, the place of all the faithful, make up the number. In reference to heaven and hell, we say nothing here, as they will be considered in their proper place, as the design of our work permits.

As to *Limbus patrum*, it is a matter of no consequence, since it was vacated, according to the teachings of the infallible church, at the coming of Christ, by the liberation of the faithful fathers, who had found refuge in its safe retreats; and is ever to remain va-

cated. As to *Limbus infantum*, the place of lost infants, there are serious consequences. The great majority of infants, that have died such, have been unbaptised; therefore, according to this dogma of the Papal hierarchy, untold millions of immortals, who have had no agency in their being, and who have never transgressed a law, are hopelessly excluded from heaven and consigned to the gloomy abodes of the infant's hell. But it will be sufficient to say, that there is no evidence in the bible or out of it, except it be in the dark minds of a bigoted priesthood, and in the excited imaginations of an abused and priest-ridden laity, that such a place exists, or that any necessity is or ever has been found for the same.

As for purgatory, a place for the purification of the soul from the effects of venial sins, it is easy to see its importance with the priests, inasmuch as souls, according to the notions of the infallible church, can be brought from its uninviting dominions very readily, through the prayers of the faithful, which they very naturally hold themselves in readiness to offer for money. Besides this, the idea is not only destitute of scriptural proof, but can be shown to be a modern invention, for the purpose of gratifying a covetous and voracious clergy. Let no one think that there exists any analogy betweeen the purgatory of the papist and the intermediate state of the bible, for the

slightest degree of reflection will show the folly of such a conclusion.

The purgatory of the papist is for contemplating the works of grace in its subjects, which all the facilities of the gospel failed to do, while they were under its influence, while the intermediate state contemplates no such thing; wherefore, the former in its spuriousness can, in no sense, militate against the latter in its genuineness. Purgatorial flames are to be endured for the adjustment of a difficulty, existing between God and the sinner; whereas, the wicked in hades not only do not gain anything by their residence, but are reserved there for a future and more fearful destiny. Purgatory is only a place for the wicked, until the claims of the law are met; while hades receives both the wicked and the righteous, and retains them until the resurrection morning. These marked dissimilarities, preclude the possibility of any resemblance between the two.

The *Sheol* of the old testament, and the *Hades* of the new, often designate the place of departed spirits. This place, according to the *Hebrews*, was a vast subterranean receptacle, where souls existed until the resurrection. The region of the blest, or *paradise*, they supposed to be the upper part of this receptacle; while below was the abyss, or Gehenna, where the

souls of the wicked were detained for future retribution. That these views are substantially correct, will be seen by what follows: "The rich man also died, and was buried, and in hell lifted up his eyes, being in torments."—Luke 16–22.

Let this reference to the rich man be carefully considered, for its teachings are very significant. First, his soul was tormented, while his body was in the grave, for we are assured that he "was buried," consequently, this torment must have been endured previous to the resurrection; therefore he was not tormented in the hell of final and eternal retribution, for the pangs of that dreadful state are to be endured in connection with the body; yet his soul was in a state of conscious being—not annihilated, wicked as he was, nor asleep, though much as he might have desired it, nor lingering about these mortal shores, bewitching the rickety chairs, or striking the chords of a guitar, with invisible fingers; but absolutely in the hell of the intermediate state. The rich man also had five brethren, whom he wished to have warned against coming where he was.

The wicked are to be sent to a place of final retribution after probation closes—at the time of the judgment, therefore, the rich man could not have been in a place of endless duration at that time, for his breth-

ren were probationers, as seen by their capacity to heed admonition; and also from the fact of their having Moses and the prophets; so he must have been in some place of comparative suffering short of full and final damnation; wherefore his soul must have had being in the place of separate spirits. It is observable, that the great gulf, mentioned in connection with the experience of the rich man, corresponds with the Hebrew view of the marked distinction between paradise and gehenna, which, although in *proximo*, were separated by a marked division excluding all intercourse. Paul says—"And I knew such a man, whether in the body or out of the body, I cannot tell; God knoweth: how that he was caught into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2d Cor., 12, 3, 4.

Now it is certain he must have been either in the body or out of it. If he was in the body, he certainly could not have been in heaven, for flesh and blood cannot enter there; and if he was not in heaven, he must have been in some place this side of heaven, where the presence of his body would be admissible, wherefore, inasmuch as souls only go to paradise, he could not have been in the body, for he was in paradise.

This fact shows that he was out of the body, and

settles the question of which he was not certain himself, and if he was out of the body, his spirit entered paradise, to which place he assures us he went, a fact made especially evident from the consideration that spirits cannot enter heaven proper, without their bodies. But his soul could and did, upon his own authority, enter paradise, and he certainly was in circumstances to know the truth of the matter; for it will be remembered that his uncertainty was not with regard to the *place* where he was; but in reference to the *manner* in which he was there, that is, whether in the body or out; so this part of the Apostle's experience is good evidence of the place of separate spirits.

Christ said to the penitent thief, "To-day shalt thou be with me in paradise."—Luke 23, 43. The bodies of the Savior and the penitent thief were upon the cross or in the sepulchre, so neither of their souls could have been in the final abode of the saints, for none can be blessed with a residence there until after the resurrection. But they were to be *that day* in a place which the Savior calls paradise; therefore, such place can be nothing less than the abode of spirits, until the present system of things shall pass away.

"And the Lord God formed man of the dust of the

ground; and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2, 7. Now the soul of Adam either did or did not exist before it entered his body. If it did not exist before it entered his body, immortal being, in his case, depended upon a lifeless clod for its origin—a thought not to be entertained a moment. If it did exist before its association with flesh and blood, then spirit can exist independent of body, which fact furnishes probable evidence of the soul's residence in the place of separate spirits during the interim from death to the resurrection. When Elijah was entertained at the house of the widow of Zarephath her son died.—The prophet being appealed to by the weeping mother, took the child to his room and made this prayer—"O Lord my God, I pray thee let this child's soul come into him again." The Lord heard the prayer, sent back the child's soul to its former residence in the body, which had become lifeless at its departure.

Observe, the child's soul was gone out of him, or in other words, he was dead, and in answer to the prophet's prayer, it came into him again, and he lived.—The prayer was not that God would create a new soul in the place of the one that was dead or asleep; but that his soul, the very one which had first given life to the body, and now was existing in a separate state, might come into it again. The prayer was an-

swered, the body speedily electrified with life and remained as before, which clearly shows the separate existence of the spirit, and where could it be in its separation (seeing that it could not be in heaven without its body) but in hades, the place set apart for such a purpose.

When the Savior was crucified the sepulchral stillness of the dead was broken, cold, dissolving bodies were agitated, mouldering shrouds gave way, occupants of the tomb rose and walked forth in the city. Observe the following propositions—the souls by which these bodies were revived, were either created for the occasion; or were the souls of other bodies borrowed for the emergency; or were the souls to which these raised bodies belonged before their death.

To say that they were created for the occasion, would be necessitating God to work one of two miracles—either to annihilate them, when the purpose was answered for which they were made, namely: to witness the crucifixion; or to create a corresponding number of bodies, to be occupied by them after the resurrection; neither of which will be urged as consistent. To say that they were borrowed, would be in some degree endorsing the doctrine of the so-called spiritualists of the day, who, with amazing facility,

bring, or profess so to do, spirits from the spirit land, and send them into bodies not their own.

That a few instances have occurred in which departed spirits have returned, is cheerfully admitted; but let it be remembered that no instance is found in which they took to themselves a body not their own. We fall back, therefore, upon the facts in the case, and say that these bodies that were raised at the crucifixion, were moved by the same souls which gave them life at the first; consequently the same—inasmuch as these souls must have been somewhere during their separation from their bodies, and could not have been in heaven—furnishes good evidence of the place of separate spirits.

"For to this end Christ both died, and rose, and revived, that he might be Lord, both of dead and living."—Rom. 14–9. Christ made atonement for both souls and bodies, and it is befitting that he should assert his claims, and they are as good upon the dead as the living; that is, as good upon the soul out of the body as in it, and if so, the soul must exist out of the body, unless we conclude that Christ can have a claim upon nothing or upon that which does not exist, and however much we might wish to sustain a favorite notion, we should scarcely be willing to endorse such an absurdity. These souls, then, which are in real being, separate from the body, of which Christ is the

rightful "Lord," must be in some place, and cannot be in heaven for the want of a body; therefore, they, being righteous, as seen from the account from which the reference is taken, must be in paradise.

"And Samuel said to Saul, why hast thou disquieted me, to bring me up? To-morrow shalt thou and thy sons be with me."—I. Samuel 28–15–19. Observe, first, that the good old prophet, who was permitted to be brought from the spirit world by the sorcery of the witch of Endors, complains of having been, in the same, disturbed in his enjoyment of repose—such as he was fully conscious of, and such as was sweet to his spirit, for if these things were not so, or if, in his separation, he had been insensible, or had been no where, it could not be true that he was disquieted, because quietness implies both consciousness and a place. Again: he assures Saul that he and his sons shall be with him soon. Now this fact so clearly shows the existence of a place of separate spirits, that none need farther testimony. Saul and his sons could not, with Samuel, be in heaven, for none of them would have their bodies on the morrow; they could not be with Samuel in hell, for though there might be some question concerning Saul's salvation and that of some of his sons, there could not be any with reference to the sainted Samuel; therefore, there is but one place in which they could all be together

on the morrow, and that place is the place of separate spirits, where they all now are, and will remain until the final consummation of all things.

The paraphrase of the Rev. C. Wesley, upon the solemn announcement of Samuel, is comprehensive and appropriate and will properly close this chapter:

"What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, *though slain*, shall be
To-morrow in *repose* with me.
Not in a state of hellish pain,
If Saul with Samuel do remain:
Not in a state of damned *despair*,
If loving Jonathan be *there*.

CHAPTER XIII.

SCRIPTURE EVIDENCE.

The brightest pearls are gathered from
The deepest sea, and he that seeks
For gems in shallow water, must
Learn to be content with such as are
But second rate.

That an effort is necessary to grasp the evidence which lies in the deep store-house of revelation, is admitted; while a search in the same is sure to afford a rich reward.

"And I say also unto thee, that thou art *Peter;* and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi; 18.

This important scripture, about which there has been controversy, is perfectly intelligible, and only so, upon the principle of a recognition of the intermediate state. If the grave is implied in the term *hades*, or as it is in the translation, *hell*, there is no force to the passage; for the grave, or natural death in any sense, possesses no power to embarrass the interests of the Church of Christ. The escape of the soul from

the body does not affect its relation to God's chosen band, for he that lives in the Lord will not die out of the Lord. If the term hell, as used in the passage under consideration, be taken in the sense of the place of the final punishment of the wicked, difficulties immediately arise; for upon the authority of the plain teachings of the Bible, such as are consigned to that fearful doom are not in circumstances to wage a warfare against the church. At the time of meeting the doom of damnation, which will be at the judgment, the church will be in its millennial glory, coming forth as the brightness of the morning, unscathed by its startling collisions with the powers of darkness, to be assailed no more forever.

In the above exposition we see what the scripture does *not* mean, and now we will endeavor to ascertain what it *does* mean.

Observe, the church is built upon a rock; a fact indicative of its liability to severe assaults from its enemies. In the assurance that the "gates of hell shall not prevail against it," we are apprised from what source these assaults are to come, simply from the gates of hell, or hades, the place of fallen spirits.—The term *gates* clearly signifying the issuing forth from the same of the enemies of Christ, in their determined opposition to the church.

All the assaults which the church will ever be called upon to endure from the powers of darkness, will be met this side of the judgment; therefore, so far as spiritual opposition is concerned, it must come from the place of separate spirits; which fact gives the passage before us peculiar force, for the powerful emissaries of the devil, retained in *hades*, in common with lost human souls, shall ever, while time lasts and mortals are probationers, be engaged in dark schemes against the church and the general interests of the children of God. But, though persevering and strenuous their efforts, the church of Christ, like the sunlit mountain's brow, shall lift its stately form in sublime triumph, high above the black banners of the devil and his angels.

"Being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison."—1 Pet. iii; 19. This apparently difficult passage, which has puzzled commentators so much, is plain when viewed in the light of the doctrine of the *intermediate state.*

The ante-diluvians were in prison while here on earth, being in captivity to sin and Satan—and were also in prison, as having received from God the sentence of destruction, and were reserved to the day of their doom, if they repented not during the 120 years in which they were favored with preaching. Christ

d the old world by his spirit, through his proph-
och and *Noah*, and notwithstanding their time-
faithful warnings, the rebellious race despised
offers of mercy, and provoked the God who
them, until in one general doom he swept them
he earth, and shut up their spirits in Hades, to
their final doom.

r while it is true that Christ preached to these
ts in prison," through the early prophets, it is
y true that they were, at the time of such
ing, upon the earth, where instruction would
able of benefiting them. At the time in which
ere favored with the faithful warnings of *Noah*,
ere, in a limited sense, as condemned sinners
son; but subsequently, by a departure from
they were more especially imprisoned in hades,
they were when St. Peter spoke of them, and
they will remain until the end of time.

key of the matter is simply this; these spirits,
ere so snugly imprisoned in St. Peter's day, en-
the preaching of Christ referred to, more than
ousand years before the reference was uttered.
vere in prison when Peter spoke of their desti-
such a prison as admits of no discharge, ex-
r trial and punishment; but it does not in any
ollow that they were there when they enjoyed

the preaching furnished for the age in which th lived.

At such a time they were probationers, capable repentance and improvement, which they stoutly fused to make; hence the propriety of their bei imprisoned to await the investigations of the great da as the criminal awaits the coming session, by whi his character is to be investigated and reward rendere We see not how any other consistent interpretati can be given of the scripture under consideration; all events, the exposition which we have briefly pr sented, is in harmony with the doctrine of a place fo departed spirits, and must stand as evidence in favo of the same, until a more satisfactory explanation ca be given.

"If in this life only, we have hope in Christ, we are of all men most miserable."—1 Corinthians, xv; 17. Although this reference is in connection with an effectual argument for the resurrection of the body, yet, inasmuch as raised bodies would be of no use without a life-giving element to energize them, it clearly involves the existence of the soul. There are two important facts manifested by this impressive word of truth. The first is the clear assurance that a belief in the enjoyment of communion with Christ, from death to the resurrection, is intimately associated with the bliss of mortals in the present life.

It avails nothing to have a hope in the Savior, as e author of the present life and the blessings by nich it is characterized, if such hope be perpetually ouded with the shadows, and distracted with the oughts of a speedy and eternal separation from the me. Indeed, the greater our enjoyments as con-cted with time, the more cruel will be the thought their brevity; for if they were less, we should feel s disturbed with the perpetually recurring assurance their discontinuance. Like the culprit awaiting e hour of his execution, which will separate him for-er from the enjoyments of time, the very bliss de-ved from the same, gives an additional pang to the eep sorrow excited by the assurance of its approach-ng close.

Once let the doctrine be proclaimed and believed, hat all which is or can be enjoyed among men, as a esult of the death and sufferings of Christ, is to be njoyed during the brief stay of mortals upon the arth, sadness would sit upon every brow, gloom and oping melancholy would tenant every bosom, and he race, as the sensitive flower withers under the mil lew blight of excessive and perpetual humidity, would vaste under the dismal forebodings of their lamenta-le fate.

The second essential fact developed in the quotation. the assurance of the enjoyment of all the privileges

which have been purchased by the blood of Christ, in the world to come. Do not misapprehend upon this point. The text intimates that we may hope in Christ for benefits to be enjoyed after this life, and that their possession shall be blissful.

The enjoyment of the results of the atonement, in the future state, will commence at the time of the death of the body, and continue onward, without a moment's intermission, up to the time of the resurrection, and then onward forever. If they are to be deferred until the resurrection, the soul, during the interim, must either have being without the benefits of the atonement, or have no being at all. To say that a soul, which has been converted and sanctified through the atonement, can exist anywhere, disassociated from the benefits of Christ, either in this or in the future world, is affirming what is literally absurd; and to say that the soul loses its existence at the death of the body, and that another one is to be introduced at the resurrection to possess itself of the benefits of the atonement, the rightful claim of its predecessor, is affirming what is equally unwarrantable; for it would be attributing the benefits of the atonement to one just sprung into being, which had been secured by the active faith and obedience of one who had ceased to be, ages before.

Now, if the soul has a right to hope in Christ, with

reference to the future state, as our evidence under consideration assures us, such soul must have being, time, and place, which shall succeed this life, in which to enjoy the hoped for good; which facts of being, time, and place are fully involved in, and are highly indicative of the certainty of the separate state.

"But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim., iv; 8. This Scripture makes it clear that the life to be enjoyed in the present and future state, is to be the possession of the same individual, namely the Godly; and therefore must be enjoyed in the intermediate state; for if it were not so, the godly, or such as "sleep in Jesus," would lose their identity by a cessation of consciousness; and if so, they could not, as the same person, enjoy present and future life. Wherefore, it is plain that being must continue; and if so, there must be a place for its manifestations. None can be immortal who do not exist from death to the resurrection, except such as have been translated, or may be alive at the coming of Christ; the latter of whom will need no tarrying place for they will be changed suddenly from time to eternity, from probation to heaven or hell, as their characters shall demand. The interim of the separate state has already counted its thousands of years; a mighty sea of duration, perpetually deepening and widening

by the whirl of ages, and may very possibly continue to do so for ages to come.

A cessation of being for such a time would as effectually destroy the soul's identity as though its cessation was eternal. Wherefore, the choice seems to be between annihilation and the soul's residence in Hades; the former being impossible, the latter is made certain. The souls which have passed to the spirit world, have, since the event, had a being or they have not; and if they have not had a being they never will have. God could create another to fill their place, but it would not be the one that toiled, prayed and believed on the earth. If they have had a being they have had a place for its enjoyment, and such place is the Hades of the Bible.

"Who died for us, that whether we wake or sleep, we should live together with him."—1 Thess. v; 10. The different forms of expression used in the Bible, to signify the death of the body, are noticeable. The Apostle speaks of the event as the dissolution of this tabernacle, and when Christ died on the cross it was said of him that he gave up the ghost. Solomon represents it by the breaking of a pitcher at the fountain, or a wheel at the cistern; and still earlier in time, it was said when one passed from the shores of time, that they slept with their fathers. In the reference before us, death is expressed in the term sleep—"whe-

ther we wake or sleep"—that is, whether we live or die, our relations to God will not be essentially changed.

This is a strong proof of the existence of a place of separate spirits, for the departed are as much with God as the living, and consequently must have as real a being and as real a place for its manifestation. Observe, it makes no difference whether the soul tarries or departs, for in either case it shall be with God—that is, intellectual and changeless identity is in no sense affected by the circumstance of the death of the body, farther than simply a change of its residence from the same to the intermediate state. It lives after the death of the body, but not in Heaven, for the body is not raised; therefore it must live in the place of separate spirits, set apart for its occupancy, until its fallen body shall be renewed and rendered fit for its use.

"For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lords."—Rom. xiv; 8. We have in this pointed Scripture a striking affirmation of the fact of the union of the Christian with the Lord, both before and after death, and also an assurance that in the same sense in which he lives unto the Lord he will die unto the Lord. The Christian lives unto the Lord intellectually, obediently, and

spiritually, consequently the soul will sustain, in its separate state, an intellectual, obedient, and spiritual relation to God; for all who are the Lord's, either in earth, paradise, or heaven, must sustain such a relation; a fact made clear, not only by the above reasoning, but especially so from the truth of the affirmation, "whether we live, therefore, or die, we are the Lord's." We have before us in this reference, a class of persons who belong to God; beings, not in a low sense, but intelligent, possessing the power of thought; moral, possessing capacities for perception; and spiritual, capable of blissful communion with God. But they are not on earth, for their bodies are dead; neither are they in heaven, for their bodies are not yet raised; consequently they must be in the place of separate spirits, where they will remain until the day of final doom; when they shall be called forth and introduced to their former companions in their improved state, and with them be joined in indissoluble ties, never again to be separated. The authority of God is equal in both worlds, extending alike over disembodied and embodied spirits, and the fact of this authority over them and right of possession in them, incontrovertably proves their real existence, and possession of the essential attributes of consciousness and intelligence; for where these are wanting there can be no government. God *controls* matter, but *governs*

mind; and inasmuch as he governs separate spirits, and separate spirits cannot enter heaven until after the resurrection, it is clear that there must be a place where this government is exercised this side of the same. This place is not upon the earth, for the subjects of this government are departed souls; therefore, the place of separate spirits must be the region where God's dominion prevails, and will prevail until its occupants shall be removed to a higher or lower place, as their character shall demand—the righteous to heaven, the final and eternal home of the christian, and the wicked to hell, the final and eternal abode of the enemies of God; each of which, though removed from first relations, shall still remain subject to that supreme dominion, which, on the part of such as are in sympathy with purity and truth, shall be a felicitous event; while on the part of such as are not it shall be the opposite. It will be a great misfortune for mortals to be shut out of heaven; but add to this, damnation in hell, and to this, the thrilling fact that the same Christ which the soul despised while engaged in a dispensation of mercy, will reign over the fallen in unmixed justice, and the fate of the lost gathers blackness too dreadful for thought and startling for description. Doubtless obdurate rebels against the divine government would gladly hide themselves amidst the fearful scenes of the judgment, under the rocks and mountains; or like the

wretched *Hobbs*, gladly find some hole by which
crawl out of existence, or hide themselves in some
corner of the pit, where they might curse God,
and gnash their teeth, unseen and unknown by
Being who had astonished the angels in his efforts
save them; but their desires will be all in vain,
though they make their bed in hell, his searching
that once were filled with tears in their behalf,
be upon them, while they endure the doom for
they lived and labored.

"Which hope we have as an anchor of the
both sure and steadfast, and which entereth into
within the vail; whither the forerunner is for us
tered."—Heb. vi; 19, 20. The resting place of
christian, so impressively manifested by the emble
of a cast anchor, is represented as being within
vail; that is, separated from the present state of
ing. The vail was a curtain separation in the taber-
nacle, forming a separate enclosure, which was
apart for specific purposes, distinct in its location
objects from the place without; so the place where
the christian's hope locates that rest for which he la-
bors, is distinct in location and objects from the place
which he now occupies.

Dr. Clark and others who have commented upon
this passage, have spoken of the kingdom of heaven

being the place where the christian's anchor is cast; act which is gloriously true, yet our humble convic- ons are, that the text admits of a less remote mean- g. Important truths are often illustrated by Scrip- res, which were never given with reference to such e—Scriptures which possess a more direct and deep- meaning.

We will state our reasons for our exposition of the ssage before us, and leave them with the intelligent ader. The first is, that christians are to have a st before they go to heaven, except such as shall be ve when Christ comes, for such as die in the Lord st from "henceforth," while they are waiting for eir bodies, without which they cannot enter heaven; herefore, the christian will rest this side of heaven. his rest is not one of a trifling nature as to privilege duration, for some saved spirits have already drank t its crystal streams, reclined upon its rosy beds, and reathed its balmy air for thousands of years, and may ontinue to do so for ages to come. A rest so momen- ous, and the first in the order of time after an escape om the conflicts of life, should not be overlooked. hat it will equal heaven we do not insist, yet it is too portant to be treated with indifference.

Our second reason for rendering the text in favor the separate state, is the fact that Christ, "the fore- nner," hath entered there; and upon this fact with

its associations, we rest the issue. From the time that Christ gave up the ghost until the angel came and rolled away the stone, he was in paradise. So the simple question of pre-occupancy is balanced, seeing he went to paradise, just as much as he went to heaven after his resurrection. He went to paradise *before* he went to heaven; and surely the apostle would be most likely to refer to the first conspicuous event with which they were the most familiar, for an illustration of the christian's rest. Christ had been crucified among them, had been in paradise, and had returned and taken possession of his former body; and what is doubtless referred to for the purpose of illustrating the christian's rest, are these facts with which they were quite familiar. His ascension was less conspicuous than his crucifixion and resurrection, with their associations of darkness, earthquake, rising dead, rending the temple's vail, angelic visitation at the sepulchre, and miraculous escape of the body, in spite of the vigilance of armed men excited by cruel hatred. The former was only witnessed by a select few, while the latter in all their startling character were the common property of the multitudes, and far more conspicuous than the former, and therefore more likely to be referred to, which fact favors our exposition of the text before us. The balance of the testimony seems to be decidedly in favor of a reference to the intermediate state,

by the Scripture under consideration, as the place where the christian's hope anticipates an end of suffering and toil.

We may not hope to enter our final home in heaven until after the judgment, but we may hope, and that too with a hope that shall be "like an anchor of the soul, both sure and steadfast," to find a sweet and glorious rest before that momentous era shall fully arrive.

CHAPTER XIV.

SCRIPTURE EVIDENCE.

He that would find the truth in its purity
Must plod onward, though embarrassments
Huge as gathering mountains intercept his
Way. Perseverance will break the rock,
And crown the earnest effort.

We ask the reader's careful attention, while we present this brief exposition of the following passage, for it stands as an insurmountable barrier to the idea of the soul's going directly to heaven after leaving the body. "Jesus saith unto her, touch me not, for I am not yet ascended to my father."—John 20-17. Christ spoke these words to Mary, after the resurrection of his body; and consequently, after he had been in paradise, where he assured the penitent thief he should meet him, the day on which he suffered.

None will say that the soul of Christ died with his body; therefore, it must have been somewhere. It was not in heaven, according to his own testimony, and it was not in his body during the time in which it lay in the tomb, for it was dead before it was taken from the cross, for he cried, "it is finished, and he

bowed his head and gave up the ghost," therefore it must have been in paradise where he said it should be after it left the body. Neither can it be said that this is an exception on account of his soul having been the soul of a divine being; for although he was divine, he had a human soul, so far as we know, just like ours, with the exception of its exemption from sin, for he wept, eat, drank and slept the same as the race around him. If one soul, a fit representative of its kindred millions, passes from the body to hades, or the place of separate spirits, the way is clear for all souls to do the same, and the fact of an interim from death to the resurrection is fully established.

We are informed that the saints are to accompany the Savior when he comes to judge the world, for "them, also, which sleep in Jesus will God bring with him."—I. Thess. 4-14. This bible fact presents a very clear point. The coming of Christ to perform that great act of his government, so essential to its vindication, is to be previous to the resurrection; consequently the bodies of the saints can form no part of the glorious host. This fact makes it certain that their souls shall mingle in the flying armies of the Savior, when he shall appear in the clouds of heaven on the morning of the great judgment day. We now pass from the fact of their real existence without bodies, which

is too positively established to admit of a doubt, to notice the character of such being.

They are to come for the purpose of honoring Christ with their accompanying ascriptions of dominion and power; and to acknowledge him as their Savior; and to witness the startling scenes of the closing work of time, all of which implies on their part, the full possession of all the essential faculties of the soul in their fullest activity; facts which clearly show the conscious existence of spirits, while the bodies that they once occupied are mingling in the dust. Where have these souls been, which are to come with the Savior in the clouds of heaven, all the time in which their bodies slept in the grave, and where they will still be at the time of their return to the earth? They have not been in heaven, nor on earth, yet they have been somewhere, and were ready at the call of Christ to come to earth, the place of their former associations, to witness its final doom; so they must have been in the place of separate spirits; not slumbering, thoughtless, or inactive, but imbued with all that perception essential to bliss, and an appreciative readiness to respond to the calls of Him who leaves the mediatorial seat, to assume the character of judge and administrator of merited punishment.

When spirits which are assigned by the grace of Christ, enter the place assigned them, they do so un-

der impressive circumstances; escaping from a body of weakness and death, from a world of dangers and sorrows, and entering into bliss and glory inconceivable; but when required to take their leave of the place of their delightful respite from the labors and trials of their pilgrimage, they will do so under even more impressive associations. Ah! who shall comprehend the glory of the higher state, where souls disenthralled from all that has resulted from sin, enlarged in every power, joined to a spiritual, glorified body—the same with which they thought and acted during probation—when they shall step upon the "sea of glass mingled with fire," and take the harp of God, which is the sum-total of love, purity, triumph, joy, knowledge, power, and eternal life, and join in the song of thanksgiving to him that sitteth upon the throne? That glorious hour will come for which the pilgrim waits, and will be none the less certain from the fact of the intervention of the intermediate state, which is a part of the glorious scheme of continued being, and will not be less delightful on account of its distance, for what, in the experience of the redeemed, shall precede it, will be preparatory; besides, the soul, at every stage, shall receive all that its expanding powers shall demand or be capable of enjoying.—The time of the soul's stay in the ante-chamber of heaven, will be so brief, in comparison to its future

career, that if its bliss in its incipient home were to be far less than it is, it would be a matter of little regret to the Christian.

"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20-11-15. These facts, taken in their order present clear and positive evidence of the intermediate state, and we wish to have them carefully considered.

The first great truth involved, is the fact of the occurrence of the events in question, at the end of time, or at the resurrection of "both the just and the unjust," a truth obvious, from the plain account as given in the above scripture, to which attention is called. The revelator says, "And I saw a great white

throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." This sublime declaration is highly descriptive of the closing scenes of time. The "great white throne" refulgent with light and glory, with the King of earth and heaven seated upon it, are events which we are assured shall transpire at the winding up of the great drama of probation.

More than half a century before John had his vision in the Island of Patmos, Christ sat upon the Mount of Olives, and having taught men, by the impressive parables of the virgins and talents, that they were responsible and in circumstances to prepare for the coming of Christ, he refers them directly to the solemn events mentioned in our reference, by saying —"when the Son of man shall come in his glorv, and all his holy angels with him, then shall he sit upon the throne of his glory.—Mat. 25-31—(see to the end of the chapter.) John, in his vision, saw a great white throne and him that sat on it, which facts, with Christ's own account of the matter, make it clear that the events in question refer to the end of time.

It is also said that "the earth and the heaven fled away" from the presence of the King enthroned in his glory, which very much strengthens the inferences of the above argument, for we are assured by *St. Peter* that "the day of the Lord will come as a

thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The power of mandate and the brightness of his countenance shall sweep away the world, dissolve the elastic air, and annihilate the laws by which the earth and its appendages are controlled, while his glory and majesty shall sublimely fill all the void occasioned by their absence. And farther still, the fact of the dead, small and great, being required to stand before God, the books being opened, and all being judged according to the records of the same, settles the question beyond the probability of a doubt, that our quotations from Revelation do refer to the end of time, when the bodies of all shall be raised and rendered immortal. Inasmuch, then, as we have before us the resurrected bodies of all who shall have died previous to the coming of Christ, it is proper that we look to some place for the forthcoming of the souls, which were the former occupants of the bodies brought up from the dominion of death, for it must be remembered that souls are not created for the contingency, neither to be raised from the grave, for the bible nowhere teaches the doctrine of the resurrection of spirits. Now, the 13th verse of our reference proclaims distinctly the great essential truth of the existence of a place for

separate spirits, in which they await the refitting of the body, for a more felicitous occupancy. "And the sea gave up the dead which were in it"—that is, such as had found a resting place in its coral caves, from the devastations of naval conflicts and other causes, and "death," also, delivered up the dead held in its universal dominion, such as had died from accident, disease or age, and found a natural burial. Now, observe that the sea and the earth, here referred to, must contain all the bodies of all who have lived, except such as shall be on the earth when Christ comes to judgment, and the few who are mentioned in the bible, which have been raised, and translated.

But it is noticeable that another place is mentioned as yielding up its occupants. But such occupants cannot be the bodies of men, for the sea and the grave contain them all, therefore they must be souls, such as had been in the place of separate spirits, from the time of their separation from the body, awaiting a call to come forth to the possession of a better residence than the one formerly occupied.

This fact is made especially clear from the distinct signification of the Greek word *hades*, which is translated *hell* in our quotation. This word *hell*, as it stands in our translation, should never be considered as significant of a place of punishment for a life of impenitence, although a degree of sorrow will be en-

dured there on the part of the wicked; for it plainly implies, and only can imply a place of departed spirits without the least reference to their virtues or vicious character.

"And death and hell were cast into the lake of fire." Death itself will be abolished in the resurrection; as Paul taught the Corinthians—"Then shall be brought to pass the saying that is written, death is swallowed up in victory," and when the triumphant time shall come when his pale, cold, cruel dominion shall be broken, both the sea and the land shall be disgorged of their victims, which have been imprisoned for ages in sepulchral shadows. Death, or the sea and the grave, having loosed their subjects, never more to possess them, and hades having given up their spirits, for the purpose of being united to them by indissoluble ties, never more to be separated; there is no longer any need of death or hades, hence the propriety of their being cast into the lake of fire.

Let it be observed, that "the second death", is not death and hades, for in that case "the second death" would have an end; but the lake of fire into which they are cast, and by which they are abolished as being no longer needful. If the lake of fire, which is "the second death," is to be abolished at the resurrection of the body, those whose names are not written in heaven, could not be cast into it at the time of the

ame, as we are assured they shall be, in the last verse f the chapter. The first death is the separation of oul and body, and the second death is the banishnent of both soul and body, in their union, from God, or their subjection to the tortures of the lake of fire; but if there be no lake of fire, none can be subject to its tortures; but such as were not found written in the book of life, were cast into it, therefore it will not be abolished, except we conclude that beings can be cast into what does not exist, a kind of infatuation of which we think the reader is in no particular danger.

The death of the body will be abolished by the resurrection, but the death of the soul admits of no redemption. By the first the body is ruined in time, and by the second both soul and body are ruined in eternity; and "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

If the soul and body go to the same place until the resurrection, why are the two distinct places, *death* and *hades*, mentioned in Rev. xx, 13, represented as giving up their subjects or elements of the future man at the same time. There is to be a resurrection both of the just and unjust; therefore, the notion of the *hades* of the text, translated *hell* in our version, meaning especially the place of final suffering, is altogether allacious, for surely the just will neither go to or come

out of hell. But upon the doctrine of hades answering to the intermediate state, with its grand divisions of paradise and gehenna, all is clear; for in that case hell or hades may contain both good and bad, and at the command of God give them up, so that souls can be in readiness for the resurrected bodies of both the just and unjust; such as shall be in sympathy and character like them. Truth is easy of apprehension, but error demands gigantic efforts for its defence.

When we get correct views of the fundamental principles of the Bible, the great scheme of life, so far as man's interests are involved, is plain, beautiful, and sublime; while a misapprehension upon a single point essential, bewilders the mind and plunges the enquirer deep in the shadows of uncertainty and doubt.

We have now passed through with our Scripture evidence touching the fact of an *intermediate state*, which is not only positively conclusive, but is unexplainable, and wanting in significancy upon any other rule of interpretation.

There must be many things in a revelation above our comprehension, yet we may not expect such as are contradictory, and thereby lead to confusion and doubt.

CHAPTER XV.

DURATION OF THE INTERMEDIATE STATE.

> That wicked men must sit in darkness,
> While the righteous repose in the anti-chamber
> Of Heaven, is what hath already appeared.
> But how long before both parties shall
> Meet their final destiny, is what remains
> For us to know.

The fact of the first state of the soul being settled, t is proper that the possible duration of such state be ascertained, as nearly as may be. We have passed ver an array of evidence, being only the smaller part f that by which the doctrine of the intermediate tate is confirmed, and the result to ourselves is fully atisfactory; as to the result upon the minds of others who may favor the expositions with a perusal, we have either means nor disposition to forecast.

There being a place for the millions of the re e who ave gone beyond the boundaries of time, and where hey are now abiding, it is very natural that we should el inclined to investigate the duration of such resi- ence. While we would not put forth the effort from

idle curiosity, we are impressed that the result may be profitable in its tendencies. The question of the duration of *Hades* is one which, like many others whose analysis may be properly engaged in, carries along with itself other momentous questions, which, for the investigation of the original one, must, to some degree, be investigated themselves.

We have endeavored to find in the Scriptures some facts or data, by which the stupendous problem might be solved, touching the question of the time for the destruction of Hades, but have entirely failed in every instance. We are fully convinced that the wise Disposer of human destinies has reserved the secret exclusively with himself.

We can safely say, that the incipient state will continue until the end of time, yet the fact affords no data, for none but God knows when the end of time shall occur. The doctrine of the resurrection of the body is intimately associated with the doctrine of the intermediate state; for it is in the waiting of souls in a place short of heaven, for the coming forth of the body from its humble bed, as an essential pre-requisite for the soul in its fitness for glory, that the intermediate state is rendered absolutely necessary; for if the soul stops on its way from earth to heaven, to await the coming of an old companion, fallen somewhat behind, whose presence is essential to a success-

ful entrance of the city, it certainly must have a place in which to tarry.

We might also safely say, that the intermediate state will close in the morning of the resurrection, but the statement effects nothing, so long as the time of the resurrection is unknown. There are, however, certain great changes to occur, and significant revolutions to be accomplished, before the sleeping race will be aroused from their slumbers. Therefore, notwithstanding the impossibility, as all efforts indicate, of man's having any knowledge of the time when the first stage of immortality shall cease, we may present some evidence as to when the time shall not be; for in this case, as in many others, in the absence of positive testimony, negative evidence may present facts of an interesting and important character.

All who have read the Bible with any degree of attention, will have noticed the obvious doctrine of a millennial reign, which is to precede the closing of the great drama of time. In speaking of this reign, we would not be understood as endorsing all that has been written upon the subject, for much is so absurd as to bear upon its face its own refutation, but we wish simply to say that the Scriptures teach the coming of a time of peace, purity and truth, before the great day of final doom. Mr. *Faber*, in speaking of the latter

day glory, says: "unable, myself, to form the slightest conception of its specific nature, I shall weary neither my own nor my reader's patience with premature remarks upon it. That it will be a season of great blessedness is certain; farther than this we know nothing definitely."

Notwithstanding these admissions of uncertainty, there are legitimate inferences that may be drawn from the word of God, some of which we will briefly notice.

First.—We are assured that such as shall be the subjects of earth's brightest day, shall be "blessed and holy," and when the race shall have become happy and pure, it must be a time of triumph and glory.

Second.—The millennium is also to be ushered in by a great and signal effusion of the Holy Spirit. The beginning of the Christian dispensation was characterized by a glorious display of the Spirit's power, and it is therefore philosophical as well as Scriptural to expect a similar display of its elevating agency at the time of its final dominion.

Third.—There is also to be a universal spread of the gospel in its saving power; a triumph repeatedly promised by the prophets; and when the Lord shall "destroy in this mountain the face of the covering cast over all people, and the vail that is spread over al nations," such promises will be fulfilled.

Fourth.—The Jews are to be converted and enjoy with the Gentiles the common privileges of the kingdom of the Messiah; a fact of which the Apostle discourses ingeniously in the eleventh chapter of his Epistle to the Romans.

Fifth—The purity of the visible church communion, worship and discipline, according to the primitive apostolical pattern.

Sixth—The Lord's special presence is to be with his people, in a way which it never has been since the moral sky of the universe was hung in the drapery of sin. "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped."

Seventh—When the latter day glory shall fully come, civil rulers and judges shall all be maintainers of peace and righteousness, and instead of the dominion of monarchies and despotisms, there shall be a sublime reign of a perfect theocracy, illuminating every scene and crowning earth's millennial glory. "As a roaring lion and a raging bear, so is a wicked ruler over the poor people," but in that bright day, the people shall rejoice because "the righteous are in authority." The strong bonds of love shall bind the race with the indissoluble ties of God-like friendship, the poor shall not be oppressed, neither shall the rich be exalted; but the sacred interests of equal rights

shall be cherished and the possible bliss of earth fully attained.

Isaiah, speaking of this bright day of legal perfection, says: "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise." However any may fail to recognize the work to be done in other respects, preparatory to "the last days," in this respect there will scarcely be a failure. At present the incumbents of office are mostly of the lower grade in morals, have no sympathy with the claims of the "higher law." If you would look for a moral dwarf—a depraved, sottish creature, you will be as likely to find such a one in some high place of the nation as any where else. Although it is cheering to be assured that this state of things shall pass away, yet all will see that time is essential to bring about this great revolution. Wicked men will sit in high places just as long as inconsiderate people will let them; and the people will let them until the purifying and elevating power of the gospel shall qualify them to act more discreetly, and such a process is not the work of a year or generation. Our own native land has enjoyed the elevating power of the gospel, from its first occupancy by civilized people, yet its moral aspects are heart-sickening.

From this showing, (which we think is reliable,) it is evident that very much remains to be done, before *Hades* will be discontinued, by a removal of its subjects to an advanced stage of their being. The light of the gospel, so limited in its present dominion, is to move forward in its aggressive career, until pagan hosts shall feel its quickened energies, the death groans of the mangled victims of Juggernant be lost amidst the shouts of the redeemed, the black smoke rising from the burning victim of the funeral pile cease to roll; and the darkest corners of this sin-cursed earth be effectually illuminated. The stiff-necked Jews, stubborn and unteachable, as full of hatred to Christianity as of darkness, are to yield to the ameliorating influence of the gospel of peace, until they, "the natural branches" that were broken off by unbelief, shall "be grafted into their own olive tree." "So all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Civil rulers are also to be men of God, such as love virtue and truth. Then, and not till then, will it be safe in every sense to "be subject to the higher powers"; for then the powers that shall be will be such as "are ordained of God." Finally, the saints are to have dominion over the wicked, who are to yield ready submission to their com-

manda. The meek shall inherit the earth, reign on the earth, and reign with Christ a thousand years.

With these facts before the mind, none can doubt the existence of a great work to be done before the end of time. A great battle is yet to be fought.—Michael and Apolyon, encased in their armor, with their faithful hosts, are both in the field; the contest has already been protracted, and earnest but sanguinary encounters are yet to be engaged in.

Ever since God said to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed," this warfare has been continuous, and must wax hotter and hotter, until the powers of darkness yield and give to God's hosts undisturbed possession of the field. That men of talents, with the plain teachings of the bible before them, in reference to the great revolutions, to be accomplished before the end of time in the moral, civil, and religious world, as shown above, should have come to the conclusion that the end of all things is just at hand, is very strange.

It shows, however, the folly of overleaping great general truths, through excessive attachment to a favorite species of evidence, which, in its best developments, can furnish nothing better than a false basis for a random guess. But farther than this: the great methods for the elevation of the race are just being

tested by a series of practical trials of their potency. An engineer, wishing to move a ponderous train, surely would not disconnect the efficiencies brought to bear just as the wheels began to roll; and the all-wise Creator will not act less wisely. Mighty elements are bearing upon the destinies of men, with promising success, and their force will never be less until the victory is gained. The truthfulness of the proverb, that "God is never in a hurry" will be exemplified, in the protracted work of bringing the world to that point of perfection at which its scenes can be closed up without conflicting with the prophecies which, although the heavens should fall, must be fulfilled.

When the prophet *Isaiah* said "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together, and a little child shall lead them.—And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," he proclaimed what must remain

unfulfilled if time ceases at the present age of the world. When that marked reversion of things shall occur represented by the Lion's "eating straw like the ox," and ferocious animals become as harmless as the gentle kid, there will be a very different state of things from that which characterizes the present.—When that time of peace and purity shall arrive, there will be no need of houses of correction, bolts or bars, or iron-faced officers to drag their victims to dark cells of retribution. There will then be no brutish masters to deal in human flesh and blood—selling the souls of men for whom Christ died; no broken hearts, abused virtue, clanking chains, or cries of the injured going up before the throne, in ceaseless complaints of wrongs more cruel than death; for the elements of eternal justice and love shall crown the earth to that degree that there shall nothing be found to "hurt or destroy" in all the holy mountain of the Lord of hosts.

But it may be objected, that this state, which evidently must precede the end of time, may be suddenly brought forward by the miraculous power of God. We admit its possibility in a sense, yet let it be remembered that all possible things are not probable.—Let us see what force the objection is entitled to, for our subject is a grave one and should be treated with

strict integrity. God will either bring miraculously and speedily forward the perfect day or he will not.

We will now consider the evidence of the two propositions and strike the balance. There is no evidence that can be gathered from the past of his providence that will change the established order of things; besides, such a work would conflict with the prophecies, and God cannot contradict himself; while on the other hand, there is good evidence, that he will not do so. The great rule of the divine procedure, is to use means for the accomplishment of great purposes—such instrumentalities as involve the moral agencies of his creatures, over whom he has decreed to exert no irresistible influence. "Many shall run to and fro, and knowledge shall be increased"—thus by means of human agencies, in harmony with the word of God, shall the final point eventually be reached. We will now apply the evidence of the duration of Hades, as drawn from the duration of time, which, from the nature of the evidence offered, will stretch onward to future ages. We insist upon it, that so much time is requisite, in view of the principles of divine government and of the nature and circumstance of things, to bring the world up to that degree of perfection, proclaimed by the prophets, that the resurrection cannot occur in the next five hundred years, and very likely

may not within the next thousand. But it is said that mathematical calculations show it to be much sooner.

The world has had enough of this figuring and counting units touching the coming of Christ. We must have a more reliable basis for our calculations; and such basis is the state of the world, which, in fulfilment of prophecy, must arrive, while the evidence of the arrival of such a state is, that it will not be very soon; therefore *Hades* must retain its present subjects, and receive and retain such as shall arrive in time to come, until the shrill notes of the last trump shall arouse the slumbering race and summon them to judgment.

Infatuated dreamers, under the charm of some unaccountable hallucination, may blunder over great truths, and exhaust the sum total of their one-ideaism amidst the numbers and images of scripture given for other and doubtless important purposes, and ready dupes may present all the strange and disastrous phenomena, which the world has so often been called to witness in this nineteenth century, but it is worse than vain to talk of the end of time, while even bible-blessed nations insult God with a legalized system of oppression, as is the slave trade, carrying in its train the most abominable and loathsome exhibition

f putrescence; and what is still worse, Doctors of Divinity apologizing for the same—talking of its deep, sickening shame, long since written in characters of blood upon the everlasting tablets of heaven, with the coolness of philosophers, as though it was a very common-place affair, that ought not to cause any particular solicitude. Look at the nations, with their legalized systems of intemperance and polygamy, casting their dismal shadows along the way of mortals.—These abominations, which are an insult to God, as are all their apologizers, whether they are D. D.'s or laymen, must pass from both church and state before we have any right to even talk about the millenium. Search the annals of human events and such another absurdity, upon the supposition of the fulfilment of prophecy, as the notion of the final consummation of all things being at hand, cannot be found. See the leading churches of the age, a hiding place for human good and chattels; look at the dark banner of paganism spread out over three-fourths of the globe, fostering in its gloomy embrace ignorance, superstition, sanguinary cruelty, self-immolation and human sacrifice, and then say whether our affirmation be too strong. If such a state of things is millennial glory, may a merciful God forever save us from the same.

It is clear from our brief survey of evidence, except

the Creator introduce a new system of government, which we have shown to be improbable, that the end of time, to be associated with a high degree of perfection among the nations, cannot be now, nor until a great revolution takes place, which probably will require centuries for its accomplishment, and for anything which we or any other mortal knows may require half a hundred of them. Now to apply the argument to our subject, we affirm, inasmuch as the occupants of hades are not to come forth until the end of time, that they are not to come forth at present, and probably will not for centuries to come; and so far as human knowledge goes, they may not in half a hundred of them. But will not this probably long duration of the intermediate state effect somewhat the interests of the saints? Not at all, for though the bliss of paradise is less than heaven, it will be so far superior to anything enjoyed below it, that the subject of the same would praise God for the privilege of staying there forever; besides, the little proportion it will bear to eternity, were it even to continue a hundred centuries, would be so small as to be of no account. And the wicked, of course, would not complain of its duration, knowing, as they will, that, at its close, they must sink deeper in the pool of death.

Of what possible use would it be for mortals to know just how many years are to pass before the end

f time? We have the divine will concerning what 'e ought to do, and as to what character we ought to ossess, and if the fitness of things and our sense of ıoral obligation will not move us to acts of obedience, knowledge of the hour when "death and hell," are ɔ be cast into the lake of fire, would effect no change ı our purposes. All our interests connected with the reat event may be fully secured, without a knowldge of the hour of its occurrence; so if God had een best to have proclaimed even the very moment, ve in no sense would have become gainers thereby.

So far as our interests in the enjoyment of the privileges of the gospel are concerned, they are as well secured in our ignorance of the time when the sun shall be blown out, as they possibly could be if we knew just the moment when the black shrouds of final extinction shall enfold its luminous face.

The interests of a day of probation are as fully secured to us in our ignorance of the time of its *terminus*, as they possibly could be were we permitted to now the last from the first. Who will say that a burning lamp is not a blessing, and that as much may not e accomplished in its enjoyment, as though the generous friend who had supplied the fluid had told us hen the last drop would be consumed? It would be xtremely unwise not to improve it while it did burn, ecause we could not tell just the moment when it

would cease to emit its light, for its utility in its fai ful use would not be less because we did not kn just how long it would last. In a word, all the b efits of time may be fully reached, in our entire norance of the hour of its close; hence the folly indulging in an idle, nay more, in a wicked curio about what God has left quite above our knowled and what could not benefit us if attained, and mi very possibly injure us in its possession. The gr secret of human bliss is present action, free from ca ing solicitude about the future.

The man who has his work done up with his tim is not only a happy but a safe man; and it is all t same to him whether the dead shall be raised at t end of the next hour, or the next thousand years, se ing he is ready for any emergency. If he knew t hour of final dissolution, what the Almighty alone h a right to know, and yet neglected present duties, h knowledge would avail him nothing. Our Creat has revealed to us all that our present safety and pea demands, and if such knowledge is unimproved, not ing can supply the lack.

Even if God were pleased to quicken our percep tive powers, and permit us to plunge deeper in the se of mysteries than any angel ever yet has done, exce we improved the present we should gain nothing i the privilege.

During the great excitements which have in differnt centuries agitated the world, (for it should be reembered that modern adventism is no novelty,) may ludicrous and absurd scenes have been witnessed. 'ersons with a zeal worthy of a better cause, have raveled and labored to persuade men that the end of me was just at hand, and while engaged in the dismination of the one idea of the speedy advent of hrist, were neglecting their especial duties to themlves, their family and their God. There is something ot only lamentable but very ridiculous in the fact of community becoming highly excited, so much so as abandon the necessary pursuits of secular life, and rraying themselves in solemn garbs, and singing their arewell songs to the soon to be receding earth, while hey are profoundly ignorant, both theoretically and xperimentally, of the first rudiments of our holy christianity, to say nothing of a liberal supply from heir ranks of victims for the mad house. Painful as s the scene manifested by persons blest with all the ruths and facilities essential to progress and bliss, of eaving undone what they ought to do, and doing what hould not be done, it is frequently presented by such s, becoming wise above what is written, have lost hemselves in the fogs of *Millerism*, from which they ave scarcely escaped with the sacrifice of their reason nd reputation.

That excitement has run high and been follow with serious results, is a fact too well known to d mand a passing affirmation, while no observable go has been effected. Infidel have not become orthodo and temporal interests have not been promoted, wh reason has been dethroned, communities distracte and families ruined. In accounting for the startli fact of insanity having increased two-fold within t last thirty years in England, with no increase of po ulation, none need be driven to the improbable co clusion of attributing it to railway traveling, as h recently been done, so long as the world is agitat with the dogmas of millerism and other kindred de lusions. The doom of the world has been written capitals of fire, the burning sentences have been hu out before the people, windy orators have expatiate and the listeners have first wondered, then hurried from a superficial view of things, under the power tumultuous emotions, have drank the maddeni draught, while reason has reeled, and lunatics be consigned to the severe embrace of chains and cell Meantime, he who saw all from the beginning, but e pecially the folly of meddlesome *wise-acres*, has see with deep regret the general calamity, while the world in its grandeur, as if to reproach the weakness of men, under the authority of Him who alone knows whe

shall do otherwise, has moved onward in its high areer of sublimity and power. Why has mortifying ailure followed the efforts of often talented and honst men to demonstrate the time of the resurrection, y which the duration of the intermediate state is mited?

The reason is simply this: the problem is insoluble y finite minds; so much so that if the combined inllect of all the truly great, from *Bacon* down to the resent, was brought to bear upon the question, aided y the wonderful interpretations of *Daniel's* winged onsters, its depths would laugh at the effort and sigal discomfiture.

The gigantic powers of a *Bacon* may overthrow the hilosophy of the great *Aristotle*, and exhume first rinciples from the great deep of untried knowledge, ut had they been applied to the discovery of e time of the removal of spirits from *Hades* as a act connected with the resurrection, they would have een as inadequate to the work as the breath of an hfant for the displacement of the everlasting Gibralar from its broad deep bed of ages.

Our conclusion is this: spirits will remain in Hades ntil the end of time, but when that will occur the lmighty alone knows.

CHAPTER XVI.

PERPETUITY OF THE WICKED.

The dilemmas into which immortals may fall,
Are numerous, but none of them so dreadful
As to lie under the changeless curse of an
Angry God; desiring unconsciousness as
A last refuge, and yet forever doomed to meet
A prompt and fixed denial.

The question of the continued being of the wicked from death to the resurrection is one of deep importance, and has been equally established with that of the continued being of the righteous, in our arguments based on the faculties of the soul and philosophical deductions. But from the fact that efforts are being made by some to show the annihilation of the wicked, it will be well to pursue the thought somewhat farther. Our proofs of the soul's perpetuity, drawn from the Bible, were mostly in reference to the righteous, from which some might conclude that the righteous only would exist after death. Let no such hasty conclusions be formed, for there is abundance of Scripture which shows that the wicked shall feel and think and know, after the death of their bodies.

ıt God has crowned the wicked with mercies and
eges as numerous as wonderful, is a great and
ne truth; yet he has never given the most mis-
ɜ and blasphemous of the race the privilege of
ng out of being, simply because they had ren-
such being an intolerable curse. Doubtless such
vilege might be hailed with gratitude by thou-
who have never felt emotions of thankfulness
ercies despised, while acquiring a character which
rs annihilation desirable. When the wretched
ıont, abandoned of God, yet keenly sensible of
m which all his powers of expression, that have
rarely equaled, were unable to utter, exclaimed,
principles have poisoned my friend; my extrav-
ıe has beggared my boy; my unkindness has
ered my wife! and is there another hell? O,
blasphemed yet indulgent Lord God! hell itself
efuge, if it hide me from thy frown." O, how
r would he have found some deep abyss, where
iousness might have been stunned into everlast-
ɔlivion, closely wrapped in the thick dark clouds
ıentity, where barbed arrows, dipped in the gall
thering remorse, and pointed with the livid fire
ɜ wrath of the Lamb, might no more transfix his
ring spirit. O how gladly would he have plung-
nself in the rolling flames, and uncomplainingly
red their tortures for ages, if thereby he might

have escaped the pangs of unquenchable fire. Poor soul! noble in ruins, because intellectual and immortal; yet there is no escape from the results of a life of infamy and rebellion against the government of the living God.

When *Voltaire* felt the chilly waters of the dark river rising around him, and from the depths of a soul moved with impending doom, exclaimed, "I am abandoned by God and man," and then cried to his physician with his glassy eyes fixed upon him, "I shall go to hell and you will go with me." He would have given the world, if at his disposal, to have found some remote point, so far from other being as to be forever exempt from the divine presence, where he might wrap himself in the robes of everlasting seclusion, and bewail in undisturbed solitude his fate, for which there was no remedy. But amidst all the mercies of God, there has been no provision made for such cases as these.

The celebrated *Hobbs*, when brought to test the results of a life of daring infidelity, a point from which there was no retreat, and cried in the bitterness of his ruined soul, "I am about to take a leap in the dark, I shall be glad to find a hole at which to creep out of the world," he would gladly have walked from sea to sea upon sharp spikes, marking his way with blood, if he could thereby have escaped the pangs of the

second death; but such a privilege was never allowed him, or any other one, and never will be. The mocker must live after the death of the body, and that too in the presence of that being whom he has mocked, and there prove the force of the solemn words, "behold ye despisers, and wonder and perish," under circumstances which admit of no remedy.

The history of *Dives*, which has already been introduced for the purpose of showing the soul's living power, also is clear evidence of the perpetuity of the wicked. He not only died and was buried, but his soul went to *Hades*, or hell, as it is in the translation, the place for departed souls; and went there too as a lost, sin-cursed soul, and no doubt would have exchanged its torments for annihilation; but the fact of the perpetuity of the wicked rendered such a result impossible. He had lived on earth the same as Lazarus, the poor beggar whom he had despised, and with whom he had enjoyed all the means of grace, which unlike him he had despised; when he calls for a drop of water to cool his parched tongue, he just as really and absolutely lived with him in the place of separate spirits, only that he was separated from him by the impassable gulf; a division made necessary by the difference which really exists in moral character, and which divides Paradise from Gehenna, the former the resting place of the beggar, and the latter the prison

house of the tormented rich man. If there was no other evidence of the continued being of the wicked, this one reference, so clear and positive, would be quite sufficient to settle the matter beyond the reach of successful contradiction; but this present illustration is but the first of a large number which might be given, and some of the same we now proceed to present.

Let us illustrate the doctrine by referring to a class of Scriptures, which teach the fact of the resurrection of the wicked. But before we do so it will be well for us to have a correct view of that prominent doctrine of the Bible. 'Tis needless to define the word *resurrection*, for all who read are familiar with its signification, yet that which is to be the subject of its power should be clearly apprehended. The power and act of re-organization and the thing re-organized by such efficiencies, are quite different elements.

Let it be distinctly understood that the bodies of the race, and them alone, are to be the subjects of the resurrection power. The Bible no where speaks of the resurrection of the soul, and that for the good reason that it can never die or become disorganized, being simple and indivisible in its nature. It is not a little singular that commentators should have almost universally failed, in their expositions of such passages as speak of the resurrection, to make this proper distinction between the body and the soul, the former

of which is an occupant of the grave, and the latter of Hades.

They mostly speak as though both soul and body were in the tomb and to be brought forth together. That intellectual part which constitutes man's essential identity, and which, after the manner of the Apostle, *puts* off the mortal tabernacle, never was and never will be degraded to a residence, however brief, in the silent earth. "For as in Adam all die, even so in Christ shall all be made alive."—I. Cor., xv., 22. Let us first determine the nature of the death spoken of. There are three kinds of deaths spoken of in the Scriptures—death temporal, spiritual and eternal, and in the reference before us, all these are in a sense involved; the two first positively, and the last possibly, and although the same act of disobedience which brought upon the race physical death, brought also spiritual death, yet in the reference before us, physical death alone is under consideration, for as declared in the 21st verse, "since by man came death, by man came also the resurrection of the dead."

Man was created under circumstances of positive felicity; yet subject to a law with a penal sanction, a part of which was physical death. The creature broke the law, and brought forth from the lawgiver, the solemn annunciation of "dust thou art and unto dust

shalt thou return." Hence, the Apostle says, in closing up this sublime argument for the resurrection, "the sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Physical death, with all its pangs, is the result of sin and must be endured to meet the demands of a violated law. But to make the fact still clearer, we will refer to another part of the Apostle's argument. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." This physical death, so evidently the result of sin, is the death, a resurrection from which the Apostle, in our reference of I. Cor., xv., 22, is discussing—a resurrection of the bodies and the souls of the race, by the power of Christ.

The transgression of Adam doomed the race to the power of death, but "the Lord from heaven" hath invaded his dominions, and will one day make it especially truthful, that the last enemy to be destroyed shall be destroyed, which is death. With this definition of the death in question which is based upon the word of God, and therefore incontrovertible, we proceed to analyze the evidence of the text touching the fact of the perpetuity of the wicked.

Observe, that *all* bodies, with the few exceptions

mentioned, which in no sense effect our argument, are to be raised, and if so, they will be raised for some specific and important purpose; and such purpose must either be for the reception of a class of souls, newly introduced into being, which we have already shown to be impracticable, or for the use of such souls as possessed them in their first mode of being; the former cannot be, true consequently the latter is certain. Now just so certain as all do not die in a state of holiness, a fact lamentably true, so certain is it that souls which have been liberated from such bodies—impure as the fallen tabernacle from which they have escaped—have been perpetuated during the interim from death to the resurrection, otherwise they could not be found in the morning of the same, to answer the calls of their own bodies, rendered so by pre-occupancy, sympathy and character. There will be a similarity between soul and body, not only with reference to its present and future mode of being, on the grounds of association here and re-association there, but also upon the ground of sameness of character—an identity that shall never cease, for it is not to be expected that a cursed, unsaved body can contain a pure spirit; dismiss at its death one dissimilar to itself. The instructions of the Apostle to the church at Corinth, show very plainly the claims of Christianity

upon the body as well as the soul, and also the sameness of character which must exist between them.—"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I. Cor., vi., 19, 20. Nothing is clearer than the fact that wicked bodies contain wicked souls, and that impure souls dwell in unsanctified bodies.

The majority of bodies which fall into the ground do so in deep defilement; and the soul, possessing the same character, passes away to gehenna—the lower portion of *Hades*—awaiting, in its appropriateness, of sameness of character and sympathy, to re-possess its old tabernacle, when it shall come up as it went down—accursed of God, the same as the soul by which it was animated in time. These incontrovertible facts positively confirm the doctrine of the perpetuity of the wicked. If it be objected that our quotation does not speak of bodies being raised as wicked and polluted, let it be remembered that all bodies are to be raised; and that most die in deep pollution, and therefore, inasmuch as the grave possesses no power to purify, polluted bodies must be raised. We will farther dispose of the objection by referring to the following scripture: "Marvel not at this; for the hour is com-

ing in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John, v., 28, 29. Here we have the two classes, which constitute the race, raised in full possession of that character which they acquired by their habits of life, in the possession of which the body died. Such as shall be raised to life will find their souls in possession of the same holy element, and such as shall be raised to damnation will find their souls, which have been awaiting in *Gehenna* their coming forth, as polluted as themselves.

Let not the thought escape, that the body, and not the soul is to be the subject of the resurrection—that defilement attaches to the body as well as the soul, and that no degree of decomposition, however extensive or protracted its existence, can change the nature of the original elements, or enable them to evade the resurrection power, or results of a life of persevering sin. If the body falls polluted, it will rise the same; withering under the doom of *damnation*, the same in character as the soul which has been retained in *hades*, awaiting the forthcoming of its former companion in sin, with which it was one in character, at the time of its death, and the same in its resurrection, and with

which it is destined to experience the pangs of eternal banishment from God and heaven.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."—Dan. xii., 2. That this impressive scripture refers to the resurrection of the body, is clear, from the fact that the curse pronounced for the first offence was, "dust thou art and unto dust shalt thou return," and in the dust is the place where the prophet finds them in the resurrection morning; a place where no soul ever was or ever will be. There is to be an awakening on the part of the wicked, "to shame and everlasting contempt." That is, such will be the character of the raised body, which sank to the earth in its pollution, demanding a soul like itself; and its own soul, which will have been waiting in the place of separate spirits, to respond to such demand; for if one were created for the occasion, identity would be lost, saying nothing of the blasphemous thought that God could create a wicked spirit, which he would have to do, if he created one fitted to the body; and if he did not furnish one in sympathy with the body, he would afflict a soul forever with the results of another one's wickedness, which his goodness will never permit him to do; wherefore the souls of the wicked must be perpet-

ıted from death to the resurrection; and if so, they ust be forever, for it would be folly to raise bodies r souls that were in a little time to be annihilated. he brief use of the tabernacle in that case would :arcely pay for fitting it up.

"Even as Sodom and Gomorrah and the cities about ıem, in like manner, giving themselves over to for- ication, and going after strange flesh, are set forth ›r an example, suffering the vengeance of eternal re." We are aware that Doctors disagree somewhat ›ncerning this passage. Benson thinks its significa- on is figurative; and Clarke thinks it to be literal, et in either case our argument will be well based; for ' the passage be simply figurative, eternal vengeance ı typefied, there must be an anti-type, therefore eter- al vengeance must exist. Let it be observed that the ›icked *Sodomites* are said to be suffering the ven- ;eance of eternal fire; not that they should suffer it .fter the resurrection, but were then, in the days of *Jude*, experiencing the incipient sorrows of endless leath. The cities of the plains had been destroyed ›ver three thousand years, at which early time their wicked inhabitants, were subjected to that degree of ıuffering of which the soul is capable without a body, ınd which is in harmony with the place where endur- ›d, in which state they had continued, and in which

they were when Jude wrote his epistle, and where they still are and must remain until transferred to the lower hell. They were also set "forth for an example," that is, for the purpose of showing what must be the fate of others under similar circumstances. If their being ceased at the death of their body; to suffer "the vengeance of eternal fire" simply means to be annihilated—a strange way to express so plain a fact. Let it also be observed that there is an analogy run between the sixth and seventh verses. In the sixth verse, the fallen angels are spoken of as having left their own place, and as a consequence, are reserved in a secure place unto the judgment of the great day.

In the seventh verse it is said, "even as Sodom and Gomorrah and the cities about them, in like manner, giving themselves over to fornication," &c. Now this analogy must either exist in the similarity of the sins of the fallen angels and those of the *Sodomites*, or in the fact of both parties being kept in a secure place until the judgment shall sit. But, a similarity between the sins of the fallen angels and the sins of the Sodomites is impossible, for their sins consisted in the crimes of fornication and in going after strange flesh; such crimes surely as no one ever thought of attributing to the angels of God, seeing they were never in circumstances to be guilty of the same, therefore, it is clear that the analogy consists in the fact, that both

arties, are "reserved in everlasting chains under darkness unto the judgment of the great day." The souls of both the fallen Angels and Sodomites, are in a safe place, the souls of both are miserable, and both are awaiting the scenes of the judgment, wherefore, both parties are absolutely perpetuated in conscious being.

The spirits of the apostate angels are under darkness; an expression indicative of sorrow, and the Sodomites are "suffering the vengeance of eternal fire." The apostate angels are reserved—perpetuated in being; while the Sodomites "are set forth as an example"—continued in being, stretching onward to the closing scenes of time. This last fact of the reservation of the souls of the wicked, in a proper place, until the hour of final doom, is fully confirmed by the direct reference to "the cities of the plains," by St. Peter. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment—and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly;—the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Here we have the assurance that God destroyed the inhabitants of the vale, and that in so doing he gave positive evidence, that he knew

how to save his children from trouble, and to reserve the wicked unto a day of punishment; "but chiefly them that walk after the flesh, in the lust of uncleanliness." This was the degrading and prevailing sin of the people of the plains, for which it was decreed that they should be reserved in being, for the purpose of enduring final and everlasting banishment from God, after the present system of things shall have passed away. Now it is impossible to reserve for some future time and object, that which does not exist. The Sodomites were reserved for the future objects and purposes of everlasting punishment; therefore, the wicked must have continued being. There are a few further facts to which we wish to invite attention before we dismiss the subject of the perpetuity of the wicked.

The fact, that the inhabitants of the plains were swept away by a stroke of justice, is what none will deny. Their punishment must have consisted in the loss of their natural lives, or in some associations of perpetuated being after the end of their natural lives. But the simple loss of physical being cannot of itself constitute punishment. The pious are often called suddenly from the earth, and often suffer more in dying than the wicked, so that if nothing more happened to the Sodomites than simple death of the body, they were not punished any more than what the righteous often are, for death in some way is the doom of the

race. Therefore something must be connected with the experience of the Sodomites, after the death of their bodies, or the idea of punishment, in their case, must be at once abandoned—and that something which has fallen to their lot is the perpetuation of their being, amidst the incipient results of abandoned lives, until the bursting forth of the greater wrath of the Almighty beyond the scenes of the judgment.

Finally: one great principle involved in the idea of punishment is, that the subjects of it be in circumstances to understand the reasons of their experience and justness of their calamities. But if the souls of the wicked are annihilated, they never can be in a punishable state, for if the death of their bodies is annihilation, they can not apprehend the same or anything that might transpire subsequent to the fatal moment, wherefore in the case of all who shall be swept away under signal judgment the idea of punishment cannot be entertained, so in the case of all, who so far insult God as to provoke his hot displeasure, there is a fortunate slipping away from merited justice, which, if true, would be favorable to the incorrigible offender.

From whatever stand-point we view the question, the one great truth of the perpetuity of the wicked stands forth pre-eminently and must receive the cheerful and hearty assent of all correct thinkers, however revolting it might be to such as would be gainers by annihilation.

PART THIRD.

Necessity of the Intermediate State.

CHAPTER XVII.

RESULTS OF ITS DENIAL.

> Myriads of souls are in being, and must ever
> Remain in some part of the dominion of God.
> And, since they can no more cease to be,
> Without a body than with one, it is befitting
> That they have a place in which to be, while
> They await the restoration of that which they
> Once possessed.

It is man's prerogative to affirm or deny the different sentiments which are mooted among men, but the consequences may not be so easily avoided, at least where one is opposed by stubborn facts, it is both manly and wise to abandon what can only be claimed at so great a sacrifice.

It may appear a small matter for one to deny the doctrine of the place of separate spirits, yet when the results are fully apprehended, the objector will doubtless be of quite a different mind.

A denial of the doctrine which we defend, in its practical workings, favors the old heathen notion of materialism. This sentiment, which resolves the power of thought in man into a simple result of the fortuitous combinations of matter in a state of high refinement, is one of ancient date. It was interwoven into the creed of the followers of Budhu, and was also prominent in the the theories advocated by the philosophical schools of the Greeks. This sentiment, one might think, should have been fully abandoned and effectually buried with other monstrosities, from which to know no escape; yet, as error is the last thing to be driven from among men, we still find the mis-shapen thing crowding its forbidding features upon the attention of mortals. They who can believe that matter can come to live, think, and act, by being the subject of a class of felicitous circumstances, can bring their minds to endorse any error, however absurd, and we may not expect any good degree of orthodoxy from them while their intellectual powers are clouded with such baseless notions. Without farther pursuing the nature of the sentiment before us, we affirm that no system of theology is perfect which does not repudiate this old error of the early ages. If there is no intermediate state there can be no purely spiritual intellectual being beyond the present state, and if there is no spiritual intellectual being, beyond the present

state, we fall at once upon the low, gloomy grounds of materialism. If we occupy such a position, following as a result of a repudiation of the doctrine of separate spirits, we are compelled to admit the origin of the soul to lie in a certain combination of highly refined matter, which, on account of its fortunate arrangement, furnishes all the phenomena of man's thinking existence. Wherefore, we ought not to marvel at the sentiments of the *Budhists*, who believe that *Prane* and *Hitta*, life and intelligence, are identical, seated in the heart, and by the power of a high organization, radiating from the same, presenting all the phenomena usually attributed to a living independendent soul: such phenomenon as shall cease when the exciting cause, the boasted organism of the materialist, shall decay. Although mind, in its startling flights, may have reached the mountain's summit, and amidst its chains of extensive vision plumed its wings for higher daring, and seraph-like have soared from cloud to cloud, and amid their humid elements, where fearful lightnings shoot their lurid fires, and deep thunderings follow in the trail; and then with greater efforts still, rising above the wonders of the second heaven to leap from star to star; or fly with seraph speed along the milky way; or spirit-like, satiate its intellectual proclivities in the analysis of the pale, mysterious *nebulæ* of the outer heavens: and if unsatiated

may onward move along that lone, untrodden path of the immortal *Pollock*, "where gravitation shifting turns the other way," and opens for inspection the regions of the damned.

All, all, is in vain; though it were God-like, perish it must, if there be no intermediate state. Although mind from its infantile incipiency, like the mountain flower, has been unfolding its charms, pushing forth its feelers amidst contiguous elements, growing stronger and more lovely from the association, it, with all of its wonders and beauties, must waste in hopeless night, upon which no light, however remote, shall ever dawn, if there be no place for souls after the body falls. Although knowledge may be pursued with vigilance and success, until the enlarged faculties shall weigh and analyze the universe of being, traverse the stormy deep and wander in the sea-god's dominions, low down in coral depths, where silence holds its lasting reign, yet if there is no place for perpetuated being beyond the disorganization of the frail body, such faculties, with all their sublimities, must wither and pass away and be eternally lost amidst the common wreck of matter. Such as enjoy the light of the gospel, which, with its multiplicity of favors, brings life and immortality to light, ought to be slow to assume a position in theology, through inadvertancy or from any other cause, which in any sense favors the dog-

mas of heathenism. Those who are destitute of the revealed truths which we enjoy, may well be excused for endorsing the absurdities of materialism, which makes the soul dependent upon matter for its origin, and dooms it to nonentity at its decay; but such as move amidst the light of revelation have no excuse for embracing the dismal theories of the dark ages, such as especially flourished when dark Paganism waved her wings of night over the clouded interests of the race.

But there is no alternative; materialism and the intermediate state are *antipodes* and can never be reconciled; one or the other is false. If the doctrine of a place for separate spirits is reliable, the fortuitous origin and brief being of the soul are false notions. And if the notion of the fortuitous origin and brief being of the soul is false, the theory of *Hades* is true. One or the other must be received; a good common sense is adequate to the emergency.

A denial of the doctrine of the intermediate state favors the old Egyptian notion of the transmigration of souls—a notion which *Herodotus* assures us they maintained with much zeal, and which Bishop *Warburton* shows to have been held by the renowned schools of the Greeks. This doctrine was substantially this: when the soul left the body, it passed immediately to some other body, perhaps to that of a cat

or dog, or horse, and thus after a series of changes, more or less in number, according to circumstances, it was lost in God, from whom it first came; a fact which the advocates of the notion explained by the symbol of a bottle of sea water separated from the common ocean upon which it was floating, for a time awaiting some casualty by which it might be broken, leaving it in circumstances to mingle again in the common mass, from which they were first taken. Of this certain re-union, or absorption of souls back again into Deity at the death of the last body occupied, the schools all were agreed; yet they differed somewhat as to the time; the greater part holding it to be at the death of the first body, and others only after many transmigrations. The Platonists went between these opposite views, admitting pure souls direct to the great fountain from which they sprang, and subjecting such as were defiled to a residence, more or less brief, in a succession of other bodies, for the purposes of purification, before returning to, or being swallowed up in the original element. Now it is not surprising that these heathen philosophers, who knew not the great revealed truth of a place of separate spirits, should come to such conclusions, for having no evidence of the fact of the existence of a spirit in a purely separate state, they very naturally concluded that it must pass from one body to another; and in case

of a failure to do so, that it must be at once lost in the ocean of infinity from which it first came. Nor are these results peculiar to the doctrine of transmigration, as held by the early schools, for every one who repudiates the idea of a place for departed souls, is forced to the adoption of the same sentiments; for if a soul at its departure from its own body cannot live without a body, it must possess itself of some body not its own, or immediately lose itself in infinity.

If it pass to a body not its own, then the old heathen notion of transmigration is established; and if it be swallowed in Deity, then identity and individuality are both lost; hence the only true ground is the doctrine of a place of separate spirits, which we must fully embrace or fall back to that period when enthralled mind, without a chart or compass, speculated in the uncertain regions of ignorance and superstition. A denial of the doctrine of the intermediate state favors the notion of the annihilation of the soul.

It is not at all surprising that heathen nations should, as a general thing, only have vague, confused notions of the immortality of the soul, seeing they were destitute of the means of learning the great truth. It is true, in some cases, excited by the desires which the Creator has placed in the human breast, and by the aid of the activities of mind, the shadows have been

pierced, and man, seen apart from his body, moving amidst new and thrilling associations, with powers untrammeled and vision unobscured, floating in a sea of knowledge too broad for measurement and deep for soundings.

It is a fact that should never be forgotten, that among Pagan nations, in a general sense, opinions on the subject of immortality have never been either certain or consistent. Error, once embraced by them, has never been exchanged for truth, but has gone on multiplying itself and presenting the strange and revolting phenomena of the philosophy of the schools.

While it is not strange that persons destitute of the means of direct and general knowledge upon the great question of perpetual being, should lose themselves in the multiplied turnings of the bewildering labyrinth of human folly, it is highly lamentable that any who live and move amidst the glowing revelations of heaven, with the clearly delineated transcript of the divine mind written out before them, should ever come to the conclusion that after the fires of physical life were burned out, they were doomed to the common fate of the stupid brutes. Humiliating as is the fact, we are compelled to acknowledge its existence, and can only account for the singular and unscriptural notion, from the consideration of the distracted state of the human mind as a result of sin, whereby, in

many instances, absurdities seem as palatable as rational deductions. One of two things must be true; either that when the soul leaves the body it must exist, or not exist; and if it does not exist, we need no farther evidence of the truthfulness of the old heathen notion of annihilation. If it does exist, it must have a place in which to possess being; therefore, to deny the existence of such a place, is virtually affirming the doctrine of annihilation, inasmuch as it must be clear to all, that whatever has no place in which to exist cannot exist at all. The soul must be in some place after it leaves the body, just as absolutely as it was in some place while it was in the body; and if there be no place for it, it cannot be anywhere, and if it is not anywhere it cannot exist. Wherefore, to deny the doctrine of the intermediate state, is most clearly to endorse the heathen notion of the soul's entire extinction.

But shall man with all his attributes, by which he stands next in rank to the angels that plume their wings of light and flit around "the great white throne" of God, who has left upon him his own matchless impress, die like the brute, which sees alike the fragrant rose and pale mushroom, the storms of winter and the calm of May-day's sweetest hour, or the moral hero, herculean in virtue's cause, and the driveling sneak that does the devil's bidding? Surely if these and a thou-

and other considerations are not indicative of man's superiority to the senseless animal, the great truth expressed in the interrogation of the wise man, "who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" must forever settle the question beyond the reach of a doubt. It would be difficult for language to stronger express the fact of a difference between the spirit of a beast and the spirit of a man, in their separation from the bodies wherein they had dwelt, than is expressed in this word of God referred to. Whatever degree of intelligence may be attributed to a brute, it never can rise above the sphere of its first associations; but all of consciousness, be it semi-intellectual or only instinctive, goes down to the deep shades of non-entity with animal life; while the faculties of man rise at the moment of their release from prison, to higher and more noble associations, and consequently occupy a position every way incompatible with the thought of extinction. Wherefore, it must have a place in which to exist, and cannot have being without a place, and hence to deny the being of a place is to annihilate what occupied it, which makes it clear that a failure to recognize the *intermediate state* savors strongly of the soul's extinction.

Every body knows that two and two make four, yet this mathematical certainty is no more positive than

the fact that being and place are inseparable, and to each other essential elements. The millions of souls that have departed, have been, now are, and will continue to be, in some place, or they have been annihilated. That their extinction is impossible under any circumstances, we have shown in another part of this work; therefore, they not only have being, but they have it in some place, and hence the necessity for a place of separate spirits. We say necessity, for nothing in the nature of things will answer as a substitute. Existence and locality must stand or fall together; for if there is being, such element must have a place of being; but if there be no place for such being, then no such being is, for nothing can be without a place in which to be. We are aware that we may be opposed by good and wise men with reference to our views of a place for spirits, yet we cannot endorse what to us seems an absurdity, because stronger minds than our own think the same to be truthful. If we are in error, time and thought may dissipate it; but until then we cannot speak differently and be just with ourselves. But there is *apparent* ground for an objection, and seeing that it will naturally arise, and be likely to affect somewhat the force of our arguments, we will effect its removal before farther discussing our general theme.

Some may doubt the necessity of a pla

because it is a spirit. We apprehend the cause of error here, is simply the habits which some persons have formed, of considering the spirit as something without substance, in every sense of the word, liable, in its separation from the body, to be any where and yet no where in particular; or, in other words, of considering that whatever is spiritual, in no sense possesses substance or geographical limits. We affirm that the soul is a real substance, occupying space and place as absolutely as any other thing, yet in making the affirmation we do not wish to be understood as considering it susceptible of the test of the senses as other substances are, and that for the very good reason that it is a spiritual substance. We cannot even see the wind, yet it is as real a substance as is found in nature. We cannot feel light, and yet it is a substance. Now, if what is invisible and intangible may exist as a real substance in the physical world, it most certainly can in the spiritual world, and the more especially so from the fact of the circumstances under which we apply the test, for it is not to be expected in the nature of things, that natural organs can detect spiritual elements. When our spirits shall act upon spirit without the medium of the senses, we shall be able to detect a spiritual substance; besides, the probability is greatly enhanced by the fact, as in the case of the soul, of the spiritual substance possessing the

attributes of intelligence. It should also be remembered that our opportunities for seeing a soul or tasting its presence by virtue of the senses, are embarrassed and brief. Embarrassed, from the fact that during the life of the body the soul is shrouded in mortal robes; and brief, from the fact of the time of its transition from the body to its own place being too limited for an observation. But the idea of a spiritual substance seems strange. Very likely; and yet such a conception may be only the result of education. We are apt, in the lack of investigation, to be impressed as others are impressed, and receive as truth what others receive. But evidence of the possibility of a spiritual substance is clearly seen in angelic beings, and still more especially in the fact of the to be resurrected bodies, of which we have a definite account in the Apostle's Letter to the Corinthians. The resurrected body will lose none of the attributes of substance by the miraculous process. It will be none the less a body on account of its becoming a spiritual body, and if a spiritual substance can exist in the elements of a resurrected body it certainly can in the elements of a separate spirit. Observe, "it is sown a natural body and it is raised a spiritual *body*," not a spiritual something, about which nothing in particular is known; which settles the question, that the

ul may possess the element of substance, notwith-
anding it is spiritual in its nature. The fact of the
ul's possessing substance, being established, the pos-
ssion of geographical limits follows as a consequence,
r substance must have limits or it must not; and if
has not limits then it fills immensity and may con-
nd with God for the attribute of omnipresence which
e most daring would scarcely assert. Consequently
e fact of its being characterized by geographical
mits is fully established, and the possible objection
the soul's possession of substance and limits is ful-
and effectually removed.

CHAPTER XVIII.

RESULTS OF DENIAL.

And still witnesses multiply, intelligent and Reliable, free from ambiguity or any selfish Motive. After they shall have freely Testified, the reader may sum up and Give an honest verdict.

He that denies the necessity of food, is fairly bou by the laws of consistency, to show another way f the effectual perpetuation of physical being, and un he does so, his theory will not be considered by t observing as being well tested. He that denies t necessity of light, may be expected, in fair reason, offer to the world a substitute by which all the int esting phenomena, flowing from the beautiful a universal agent, may be perpetuated to the childr of men ; and until he does so, even the most zealo for new things will not be likely to ask for his nam a place among the benefactors of the race. So, upo the same principle he that denies the bible doctri of the intermediate state, is in duty bound to give a substitute, and that will answer all the importa

lations with reference to other parts of a great heme, as a whole, constituting God's method with en ; and until such a work is done, no one would ink that any light had burst upon the world as a sult of the new thought. Men may form a superial view of things, consider the doctrine of a place f separate spirits, a mere matter of fancy, quite armless in itself, to be entertained or not to be, as he taste of different persons shall dictate, yet he that epudiates it has taken a step from which he must reeat, or in his theory, a mighty chasm, impassable nd dark, shuts up universal being, and degrades man ar below that sphere in which the wisdom, mercy and ower of God has placed him. He that rejects the act of the place of separate spirits, and attempts to econcile the government and word of God with man's resent and future, has undertaken a more difficult ork than the one who would demonish the rock of ibraltar with the breath of a fly.

The doctrine cannot be given up without a sacrice of revelation, reason, and well-tried axioms ; lements sufficiently reliable to constitute the basis r any hypothesis within the range of well-balanced ought.

But we purpose to show the results of denial in a ore specific way, and will proceed to do so—first, by scussing the following proposition.

A denial of the doctrine of the intermediate state conflicts with the doctrine of the resurrection.

The prominency given to this important doctrine in the Bible is good proof that the body is to be, in its refined and spiritual state, an important appendage to the saint in Heaven. It may be difficult for us, with our present limited powers, to apprehend the necessity of a body on the part of a soul in order to perfect bliss, but the very first step in our holy christianity requires us to believe what we cannot comprehend ; so with reference to the thought before us, so long as there is evidence of its truthfulness it should be embraced.

If, therefore, bliss cannot be perfect without the body in its improved state, there must be a lower sphere than heaven for the residence of the soul until the restoration of the body, and this lower sphere is the place of separate spirits.

If souls are fully qualified for all the exercises and bliss of the highest heaven without the body, there would be no necessity for its being raised, and it would be a matter of indifference to the soul whether it was raised or not ; a conclusion little in harmony with Paul's assurance to the Phillippians, that Christ should change the vile bodies of the saints that they might be fashioned like unto his glorious body.

If we repudiate the idea of a place of separate spirits, with the same conclusion we sweep away the resurrection, while if we endorse the doctrine of the resurrection we effectually endorse the idea of a place of separate spirits, for they must stand or fall together. The Bible does not teach the doctrine of the resurrection just as pointedly as any other doctrine of our system of theology, therefore a *place* for souls which shall await the refitting of their bodies is indispensably necessary. A denial of the existence of an intermediate state conflicts with the doctrine of a future general judgment. If the souls of the righteous go directly to Heaven when they leave the body, and the souls of the wicked directly to Hell, facts assumed in a denial of the place of separate spirits, what reason could there be for summoning them to an investigation of character, and for subjecting them to a formal assignment to their respective abodes and rewards ?

After they had been for ages in their rightful places, the righteous walking the golden streets of the city of life, and shouting their mighty *peans* to God and the Lamb for their victories over death, hell and the grave, and the wicked wailing in dark damnation, where black despair flaps her raven wings of hopeless night around her trembling victims, it would surely be no better than mockery to call the race to the ordeal of an investigation of character, as evidence

of their fitness for the spheres in which they had already been for thousands of years. Why sit in formal judgment on the claims of eternal life on the part of such as have for ages lingered in its sunlight? Why investigate the justice of eternal death on the part of such as have for ages been rocked upon the fiery surges of the burning sea? It is needless to say that such things would be a senseless farce, and very unlikely to occur under the government of an allwise God. To punish criminals before an investigation of crimes charged is not allowable by the rules of equitable law; and to reward the worthy in advance of any visible reasons for the same, is to say the least, unusual, and to call persons in the honorable possession of such reward to a scrutiny of character, touching their claim when such possession had been given by that Being who is too wise to err, would be a glaring absurdity; yet all these things and others like them must be done, if there be no place for souls until the day of judgment. Hence, the intermediate state is absolutely necessary for the retention of souls until character be investigated, and if there be no such place for such purpose, then there can be no future day of investigation. There are other elements of the judgment which are seriously affected by a denial of the idea of a place of separate spirits. We are informed that the day of final retribution is to be a set time,

when the investigation of character shall be the only business, but if souls pass directly to their final place, upon their dismissal from the body, the work of judgment has been going on about five thousand years already; for it is vain to talk of judgment for such as have really gone to Heaven or Hell, to take place at some future time; therefore all that have died have been judged and have passed on to their homes, which fact clearly conflicts with the thought of a set time for such a work.

Such a view of the subject renders the day one of an individual rather than a general character, and according to the same there must be as many judgment days as there are souls to be judged. Again, the great day is to be a time of general presence, when all the race are to stand before God at the same time and for the same objects. But if souls pass the ordeal of the judgment as individuals, which they must do if they pass from the body to their final homes, the idea of the universal simultaneous gathering of the race is fallacious.

Now, to deny the existence of a place for separate spirits short of Heaven or Hell is virtually to affirm that they pass directly from the body to their eternal state, and if they pass directly from the body to their final abode, the judgment as a day of simultaneous gathering as described in the Bible, is effectually

ignored, wherefore, to deny the fact of a place for separate spirits is effectually denying the Bible doctrine of a future general judgment.

If it be objected that our arguments conflict with the idea of the intermediate state, on account of its being a place of partial rewards and punishment, we answer, that the degree of sorrow and bliss experienced between death and the judgment by the two classes does not possess the character of rewards and punishments, for such follow as results of investigated character, but are consequences of virtue and vice, such as attach themselves, in a lower degree, to virtue and in vice the present life, therefore, not to be regarded in the light of retribution and rewards, which only are proper after verdict is rendered upon the evidence of a fair trial.

Besides, the vast difference between the bliss of paradise and the bliss of Heaven—the former in its incipiency, being only introductory to the latter in its perfection, and of the sorrows of Gehenna, and an eternal Hell—the former in its partial character being only preparatory to the latter in its full development, destroys the force of the objection, if any it has. The wicked are not ready for full and formal damnation until after both the resurrection and the judgment, for they will need a body and have a right to a trial, so it is proper that they be kept even as the fallen angels

are, "under darkness unto the judgment of the great day." The righteous are not ready for Heaven until they have their glorified bodies so they are permitted to linger in the lovely regions of paradise until the trump of God shall agitate the sepulchral chambers and give them their old companions in warfare in suffering, refitted, immortalized and glorified, with which to be inseparably united, and with which to engage in the worship of God in a way and degree never known in a lower sphere.

A denial of the doctrine of the intermediate state conflicts with the Bible view of Heaven. Let it be remembered that Heaven is a place as well as a state. Christ spoke of it as a place, where he said, "I go to prepare a place for you, that where I am there ye may be also." John 14–2, 3. The Apostle spoke of it as a place where he said he had "a house not made with hands eternal in the heavens." The Revelator discribes it as a place having streets, gates and walls of greatest beauty. Therefore, the redeemed of the Lord will need their bodies to adapt them to a place having walls, gates and streets, and hence we see the necessity of the lower residence until their resurrected bodies shall be in readiness for them. It may be objected here that it is difficult to conceive of spiritual walls and gates. But it is no more so than to conceive of a spiritual body, for he that can change

crude matter in the form of flesh and blood to spiritual matter, can easily furnish spiritual walls and gates. But if there be no place for departed spirits short of Heaven, then they must go there at the time of their departure from their bodies ; and if so, they go without bodies, for the resurrection is not yet, and if they go to Heaven without bodies they are not adapted to their residence, therefore, to deny the idea of a place of separate spirits is to seriously embarrass the Bible view of Heaven, hence the necessity for such a place. A denial of the doctrine of the place of separate spirits conflicts with the Bible view of Hell. The pit of woe is a place, a fact to be inferred because of its being the opposite of Heaven, but more especially obvious from the following words of Christ, "fear him who is able to destroy both soul and body in Hell," from which it appears that bodies are essential appendages of hell torments. That God could punish souls in Hell without their bodies is readily admitted, yet for reasons best known to himself he has not been pleased to do so ; wherefore all souls departing from bodies must enter upon a mode of being, differing essentially from that to be experienced in connection with the body in its lost condition of banishment from God in its resurrected character, for no departed soul can have its body until after the resurrection, and this manner of being, peculiar in itself,

will constitute life in the place of separate spirits, and hence the obvious necessity for such a place for such purposes. A single spring out of place in the most perfect machine is quite sufficient to destroy all its mechanical powers for practical purposes, or if a wheel be wanting in the original scheme or such as there are be out of proportion, the whole specimen of mechanism, however desirable and important in its practical uses is valueless. So, also, in theology, if one part be defective the whole system is crippled just in proportion to the importance of the defective part. The doctrine of the place of separate spirits is a part of the great system of Bible truth, and very important, and if it be repudiated the whole system is most seriously marred by being rendered contradictory and absurd. The issue is not particularly between the idea of a place of separate spirits and no such place, but more especially between the doctrine of such a place, and a clear, sublime, perfect and instructive system of theology. Wherefore, the results of a denial of the sentiment advocated are of the most startling character and must be promotive of scepticism in the minds of such as read the Bible, committed in favor of a direct transition of the soul from earth to Heaven. Such sentiments and the great truths of the word of God are *antipodes*, and he that adheres to

the denial of a place for separate spirits will lose confidence in the scriptures just in proportion to the frequency with which he attentively reads them. Wherefore, in view of the importance of an unmarred system of theology, and the interests of the race, there does exist an imperative demand for an intermediate state, and what is necessary as an integral part of the system of truth should never be doubted or opposed by such as are vitally concerned in its practical bearings, as are immortal souls with the fact of a place of separate spirits, for it cannot be a matter of indifference to any one who is about to enter the spirit world, as to where he shall be or what he shall be. The doctrine under consideration can alone meet the exigences of the case and should be appreciated.

CHAPTER XIX.

DOCTRINAL EVIDENCE.

Sources of light are numerous and prolific
Of clear and valuable testimony, and may not
Be despised. But the most positive
And earliest gathered is the reliable
Voice of the Holy Bible.

he necessity of the intermediate state may be far-
seen in the scriptural manifestations of the im-
ant doctrines of future rewards and punishments.
re is much evidence of this kind plainly setting
ı the great truths which all are concerned to
w, of the association of the actions of time with
lecisions of eternity.

o one can read the Bible thoughtfully and hon-
r without being impressed with the fact that the
lts of human conduct are reserved to the time of
final adjudication of all things for their con-
nation or approval as justice shall demand.

here are many passages which are in point, only
w of which it will be necessary to present. We
commence with such as teach the doctrine of re-

What exists must be somewhere; and that which is somewhere, must be in some place. The soul possesses living powers, and will have being apart from the body, and therefore must be somewhere from death to the resurrection, and that essential somewhere is the plainly proclaimed *Hades* of the Bible.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."—II. Peter, iii., 14. The persons here addressed by the endearing title of beloved, are represented as looking for certain things at a certain time, and a glance at the preceding part of the chapter will show that such things are, the destruction of the world by fire, for which it is reserved, and the perdition of ungodly men; and that the time for the accomplishment of such work, is the day of judgment.

Let it be observed, that there is to be a perdition of ungodly men, at the time of the destruction of the literal heavens and earth that now are, which things Christians are represented as looking for, as destined to occur at the judgment day. Now, if ungodly men are to receive the doom of perdition at the judgment, they are to receive it as a merited result of character formed whilst they were probationers; wherefore, those who shall have been probationers in time, and who shall be doomed to meet at the judgment the

results of a bad character, formed while they were probationers, must have been in being during the whole interim, from the close of their trial for life, up to the hour of their final doom; therefore, they must have been somewhere; and such residence, from the nature of things, seeing it is to be possessed between death and the judgment, must be the intermediate place of spirits. Now all can see that, inasmuch as souls do exist, from death to the judgment, as is clearly shown from the above; there exists a positive demand for a place for the enjoyment of such being, hence the necessity of the place of separate spirits.

The Apostle, in his correspondence with the Romans, speaks of such as treasure up unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God."—Romans, ii., 5. Here we have human probation at one point of our being, in which wrath is treasured up against the day of wrath, which is to be met at another point of our being, which fact determines the soul's relation with the two—a truth made more especially clear, from the assurance, that this wrath is treasured up for ourself and not for another. The soul thus identified with the two events must have an abiding place during the interim.

These, and many other Scriptures like them, teach the doctrine of reserved punishment, but there is no

sense in which it can be said that the wicked are reserved to the final day for merited retribution, if they fall into the full realities of hell when the soul leaves the body. But if they are detained in the impenitent's intermediate state—a place of partial suffering; the great truth is solemn and impressive, for the deeper anguish of a final and eternal hell, for which they are retained, makes it fearfully truthful that they "are reserved unto the day of judgment, to be punished." And this fact is equally certain, whether the being enjoyed, be of a low or elevated character, for if the soul exist at all, it must be somewhere, and hence the necessity of a place for the enjoyment of such being.

A similar class of arguments, based upon the promised rewards of the righteous, may be here introduced, as farther evidence of the necessity of a place for departed spirits. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Here is an assurance of the Christian's present relations to God, and that when the Savior shall come, he shall come into the possession of a higher state of bliss, such as is not yet revealed. These facts establish the Christian's identity with the present and future; consequently, during the interim of time between the two, he must have an abiding place, in which to hold him-

self in readiness to go forth at the coming of Christ "to see him as he is." "And every man that hath this hope in him purifieth himself, even as he is pure." What hope? Why, simply the hope of being "like him," and of seeing "him as he is." Now, the fact of his hoping for this promised good is evidence that he must remain in waiting for his appearing, and if he remains he must be somewhere. He cannot be in the body but a small portion of the time transpiring before the judgment, and cannot go to heaven until after the judgment; therefore, a place of being until that time becomes imperative.

"When Christ, who is our life, shall appear, then shall ye, also, appear with him in glory."—Col. iii., 4. This reference assures us that the Christian is destined to enjoy the bliss of glory with the Savior, at some time within the range of his being.

That time is not to be during his association with the natural body, nor during his separation from it, but at the time of his reunion with his body in the resurrection, that being the time when Christ shall appear; therefore he has to await the developments of the great day before entering upon the enjoyment of the higher bliss of being; and while he awaits the event he will be in the peaceful possession of the appropriate place set apart for such purpose. St. Peter

exhorts the children of God to "be diligent" that they might "be found of him in peace without spot and blameless."—II. Peter, iii., 14. Here is clear evidence of the positive connection existing between the habits of life in time and the decisions of eternity, whereby we see that the subject of such habits of life must be reserved to the time of the giving of such decisions. Such as are diligent and thereby acquire a character "without spot and blameless," shall at that time "be found of him in peace," wherefore they must remain in some place, from the time of the formation of such character, to the time of its final reward; hence the necessity of the intermediate state. The same kind of evidence is found in every Scripture, indicative of the Christian's final reward, and there are many of them. If the child of God is to enjoy especial blessings at some future period, subsequent to his separation from the body, he most certainly must remain in actual being, of some degree or kind; and if he exists in any sense as a distinct creature, he must be in some place, wherefore the future rewards of the righteous make an intermediate state imperative.

God has favored man with a revelation of his will —full, clear and positive—making plain all that it was necessary for him to know as a preparatory work to an entrance upon the higher sphere of being of

which he is capable, and this transcript of the Divine mind must not be mutilated or dealt unfairly with, for the sake of the establishment of any sentiment, however much such a result might be desired. The Book of God must be taken as a whole, and no violence must be done to its harmony, as a great general scheme, by unwarrantably severing isolated parts, at the expense of what remains. This harmony, which must never be overlooked in defence of any doctrine, demands a recognition of the intermediate state. The word is perfect in its parts as well as perfect as a whole, and no sentiment should be based upon it which is not in harmony with all its teachings. We have already shown that we must endorse the doctrine of the intermediate state, or abandon the doctrine of the resurrection, future judgment, heaven and hell, and also endorse the old heathen notions of materialism, transmigration and annihilation, results which no one would be willing to encounter. If the above requirements—which must be acceeded to by us if we fail to recognize a place for separate spirits—are met by us, then we are at full liberty to do as we please and ought to make the most of our present relations and privileges, for as a higher species of animal, we shall live out our brief day, and go down to oblivion with the ass and crocodile, with all our hopes and fears engulfed in the regions of eternal silence, which

shall be enduring as the whirl of ages, and murky as autumnal midnight. Let no one hastily conclude that the idea of *Hades* as given in the Bible, is one that may be received or rejected according to fancy. The consequence of such an act is before us in the preceding illustration, and to perform it would be to mutilate the divine record in such a way, and to such an extent, as to place it forever beyond the reach of successful redemption. There may be facts connected with the Scriptures, the rejection of which might be followed with comparatively trifling results, but not so with the doctrine under consideration. It is vital, fundamental and all-pervading, and to reject it would be to deface, with one fell sweep, the fair features of the pages of inspiration, and thrust man forth, not only as the ephemeral thing of an hour, but the victim of conflicting elements, destined at best to an ignoble fate, amidst the darkness of gloomy vacuity. As well might Christ be taken out of the Gospel without affecting its value, as to take the doctrine of the intermediate state out of the Bible without affecting its harmony. Christ unites man to God, and Hades unites the present to the future and eternal world.—Both are indispensable and glorious truths and should ever be cherished in grateful remembrance.

PART FOURTH.

Employments of its Subjects.

CHAPTER XX.

ACTIVE CONSCIOUSNESS.

Men, amidst present associations, feel
Know, and act, under serious embarrassments.
Objects, at best, are only seen through
Imperfect mediums. But when
The veil shall be removed, developments
Of the most astounding character shall
Burst upon the perceptive powers and flood
The soul with active consciousness.

ıving spoken of the soul's living powers, and of
lace of its residence, until the resurrection and of
ecessity of such a place, we are now prepared to
upon the consideration of the employment of
s while in their first sphere of future being. As
paratory step to such work, we notice somewhat
legree of consciousness to be enjoyed by souls in
separate state. The separate state will be one
ing, where souls will possess all of their essential
ers.

The sleep of the soul—or a seminal state, from which something Phœnix-like shall rise at the sound of the trump of God--is what may pass with the propagators of another gospel, but is what sadly halts when compared with the word of God. This being, so clearly taught in the Bible, is not a germ existence, awaiting the influence of the resurrection to develope its maturity; nor a simple zoophytic state, such as is possessed by the senseless *animalculæ* of the Ocean Rock; nor so low in the scale of being as to be devoid of consciousness but a real, active, thinking, knowing, living existence, in the fullest sense of the terms. A state of being in which every faculty of the soul will be more active than they possibly can be while embarrassed with a fallen, dying body. The defective views of immortality cherished by some persons are no better than annihilation.

The simple fact of a low degree of consciousness only, during the intermediate state, with a knowledge of the past present and future, would be no better than a dead sleep. One can readily conceive of every possible degree of consciousness, from the lowest of animal life to the highest—that which prompts the seraph to swell his notes of high adulation before the throne, and it certainly must be a thought of interest as to what degree of consciousness shall be possessed by us in the place of separate spirits.

Men, through ignorance of bible truth, or the perverseness of unsanctified reason, have put the soul, at its departure from the body, into a dead sleep, or, at best, into a somnambulic state, in which faint, dreamy visions of so low an order as to be scarcely traceable by the perceptions, alone remain as evidence of real being; or, perhaps, have so far annihilated it, as to only leave a faint germ—the essence of the original—so highly refined as to be void of the essential attributes of a soul from which is to spring, in due time, a fully developed immortality:

It is needless to say that such notions better become the philosophical ages of pagan darkness than the present era, upon which is shining the full light of the glorious gospel. The Bible, to which we appeal, not only teaches that we shall exist from death to the resurrection, but also that such being shall be characterized by knowledge and bliss. Paul was fully persuaded that even death could not separate him from the love of God. This fact makes it clear that his soul, after the death of his body, would enjoy the love of God, for he spake of the inspirations of the Holy Spirit.

The enjoyment of the love of God implies a full possession of highly active powers, and a conscious exercise of the same; therefore the soul in the separate state, will be characterized by activity and knowledge,

and on the part of the pure, as was the Apostle, it will be the subject of bliss. In the spirit world, as in the present, the ground of our love to God will be a conscious apprehension of his love to us; and that degree of intelligible consciousness, essential to the apprehension of the same, as manifested in his method of salvation, is altogether incompatible with a sleepy, stupid state; therefore the soul in its separate state will be the subject of lively thoughts, clear perceptions and grateful emotions.

The Apostle, also, had a desire to depart and be with Christ, which he assures us would be far better. Upon the supposition that the soul would fall into a state of unconsciousness at such an event, it is not true that to depart would be far better, unless insensibility is better than consciousness—a sentiment that would seriously reflect upon the Creator as the author of universal being.

But upon the supposition that his soul, at its departure from the body, would pass to a state of high sensibility, extensive knowledge and thrilling bliss, there is great consistency and force in his affirmation and well might he desire, in view of the same, to be absent from the body and present with the Lord.

He also affirms that for him to die would be gain. This would not be true if the soul loses consciousness at the death of the body, unless the sleep of forget-

fulness is of more value than conscious being. The wicked, withering under the displeasure of an angry God, might desire to drop into annihilation—a desire never to be gratified—and might be gainers thereby; but such as live to the glory of Christ on earth will cry, let our consciousness remain, and as the scenes of earth fade in the gathering shadows of mortality, they will say—Let our vision be quickened by the inspirations of immortal life, that we may admire the beauties of *paradise*, and when its charms shall be superceded by the higher glories of the new Jerusalem, let our extatic spirits drink still more copiously of the crystal waters which flow from the throne. Persons elected to these privileges would be, indeed, gainers by going to the future world.

John says, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth."—Rev. xiv., 13. Here we are assured that such as die in the Lord are not only blessed *after* that event, but *from* the very instant of the death of the body—for they are blessed "from henceforth." They go to enjoy the bliss of paradise; although far less than the bliss of heaven, yet it will be vastly superior to any known on earth; and unless there can be bliss without consciousness, there must be a high degree of perception possessed by the occupants of the Christian's first resting place.

St. John was so impressed with the glory of the one who talked with him, that he fell down to worship him. But the messenger objects by assuring him that he is only one of his brethren, the prophets, and that God was the proper object of worship. Now could this brother pilgrim, just from the spirit world for an important purpose, have had any knowledge of himself, or of the claims of God alone to worship, had he have just awoke from the sleep of ages?

Observe: he knows himself to be a brother,—one of the prophets,—and fully understands the impropriety of worshipping a finite being; wherefore we conclude that he has not lost in forgetfulness during his lingerings in the spirit land. After the spirit of the rich man left the body, it was tormented in the flames of hell.

That the place here called hell does not mean the grave, is clear, from the fact that spirits do not remain in the grave; and inasmuch as souls, without their bodies, are not consigned to the place of final doom, we conclude that the rich man suffered in the dark division of the intermediate state; and from the fact that he was tormented, we have clear proof of the active consciousness of the occupants of the same,—for where there is no perception there can be no suffering. Wherefore let not the wicked think to escape the results of a life of sin, when he dies; neither let the

ıteous expect to linger in the dimness of shadows il the end of time, for the privilege of knowing t they have being characterized by consciousness, ılligence, holiness and bliss.

f we are faithful in our allegiance to Christ, we ll soon sweep the harp of God in the ante-chamber eaven; and ere the time of the resurrection we may ome so skilful in the songs of life, that even our est notes may transcend angelic powers. "For we t are in this tabernacle do groan, being burdened; for that we would be unclothed, but clothed upon, t mortality might be swallowed up of life."—II :., v., 4. Here are several important facts pre-ted which we will notice in their order.

Ve, who "are in this tabernacle," which in the first se of the chapter is called, "our earthly house," and ch, in plain words, is our body, possess a degree of sciousness unsurpassed by any being less than the ;els; and yet our mental and moral activities are so dened paralyzed and hindered, that we are repre-ted as groaning for deliverance. Now if this be a ɜ account of our embarrassments, under which our sent consciousness exists, what must be its intensity ɜn such embarrassments are removed. If a train cars run twenty miles an hour with the brakes vn, they certainly could run much faster with them

And farther than this, the Apostle represents

Christian as being desirous "that mortality might be swallowed up of life;" that is, that the body which is the burden might fall off, and the soul, which is burdened, be animated with electrified activity and quickened perceptions. We may safely set it down as an incontrovertible fact, that when the soul shall escape from the burden of mortality, under which it groans, and becomes fully swallowed up of life; it will be something more than a mere embryo of prospective being, or some vapory indistinct something, and sleeping at that. Observe, that it is not the power of death, but the power of life, that is to fill, pervade, and electrify the soul, and when such a principle, impressing in such a way, controls the departed spirit there can be no drowsiness or insensibility. Death may break the frail casket, and for a time hold its mutilated fragments in his chilly embrace, but the bright gem which it contained shall escape the general ruin and shine the brighter, on account of its more felicitous relations.

So death may ruin the body, and leave it in disgrace and obscurity until the hour of its redemption, but the soul, superior in all its attributes will lose nothing by the process, but will be in circumstances to have more comprehensive views of the government of God, and of that amazing mercy which prompted, and wisdom which executed the great scheme of un-

merited redemption, consequently, the consciousness by which the separate state shall be characterized must be great. And farther than this; a lively consciousness implies acute perception, elevated emotion and retentive memory—a capacity to see, a heart to feel, and an active recollection, to call up the several parts of God's matchless method to save the race, together with refined sensibilities to deeply feel the thrilling impressiveness of the same.

Where these elements remain unimpaired, there must be a high degree of consciousness; therefore the separate being of the soul will not be a dormant one—such as is known by the polar brutes, which hie to their caves and sleep away in stupid forgetfulness the tedious hours of winter, but such as is enjoyed by the angels of God who are continually engaged in ministering to separate spirits, as well as to those which remain embodied. The living powers, which maintain a state of life and activity, under serious embarrassments, such as is the body to them, can certainly do the same when such impediments are removed. He that can maintain conscious wakefulness under the influence of a grain of opium, can easily do the same when entirely free from the stupefying narcotic.

We cannot conceive of the loss of consciousness and reason on the part of such as dwell in *hades* without doing violence to sound philosophy and good sense.—

The inhabitants of that place shall know that God loved the world, as no other being could; that Jesus died for them; that the spirit strove with them; and if unsaved, the very time when they grieved the Holy Spirit once to much; and if united to God by regeneration, the very time when the fashioning hand of God moved upon them and fitted them for bliss. The inhabitants of the first sphere of future being shall also know their friends and relatives, while remaining there. Adam had a perfect knowledge of all creatures; at least sufficiently so to give them appropriate names, before his fall; and when such as shall be restored to more than primeval innocence, shall meet in their separate state, they surely will know each other, together with every incident connected with their experience. Dives knew Lazarus, both of whom were in *Hades*, and it is very certain that if one could see and know another in the spirit world, separated by a "great gulf," as was the rich man and the beggar, in the reference before us; for the rich man was in *Gehenna* and Lazarus in paradise, they could certainly know those among whom they mingled, and if so, when we become inhabitants of the spirit land we also shall know each other, and we would do so, though, like *Dives* and *Lazarus*, we occupied different parts of Hades. We know each other on earth, and to say that we shall not know each other in

Hades, is to endorse the doctrine of retrograde as a result of spiritual life, which would not only be an unmatched absurdity, but, if true, an element calculated to divest the thought of heaven of everything desirable. To use a plain phrase, we certainly shall not be greater fools out of our bodies than we are while in them, and if so, we must know as much after death as before; and consequently we shall know our friends, as we knew them here in the flesh as fellow pilgrims to another world. As the dying man sinks in the chilly waters of the dark river, his failing vision lingeringly passes from one to another of his friends in that indescribable farewell gaze, which none can witness unmoved.

But why should he sigh? He will see them again, under far more felicitious associations, if the parties belong to Christ; and even if not, he will know them. The endearing ties of friendship and innocent relations of life are not to be destroyed by the shadows of the dark valley. The waters may be cold and deep but they cannot deface the high impression of perpetuity and intelligence on the soul. The fond mother bends over the blanched features of the babe, which a little before prattled upon her faithful bosom, and as its little form is dressed in shrouds, preparatory to its little tomb, her heart throbs deeply while wailings pierce the air. But she need not weep excessively,

for the lost one not only lives, but every endearing relation, of a moral and intellectual nature, lives also, and she shall not only see, but also shall know the child in a subsequent meeting, the bliss of which, if she be a pious mother, shall never again be broken. We may well be thankful for the assurance of the soul's perpetuity, but should be especially so, in view of the perpetuity of our knowledge of the relations which we sustained to our friends, while with them upon the earth. The consciousness of souls in the separate state is farther seen in the fact, that they do and will know what is transpiring on the earth. Few persons lose friends without feeling some solicitude upon the subject, and are wont to ask themselves the question—are they conscious of our state?—do they witness our sorrows and know our joys? in which they manifest the same feelings which moved the bosom of the great *Cowper*, when he wrote—

> "Mother, when I heard that thou wast dead
> Say, wast thou conscious of the tears I shed?"

Evidence of separate spirits knowing what is passing in this world, is seen in the fact that angels, both good and bad, have such knowledge in a marked degree, and if angels, which are spiritual beings, have such knowledge, it is highly probable that separate spirits have it also.

They have the same desire that the angels have, to understand the government of God and have a greater interest in the concerns of mortals on the earth than they have; not only from the fact that they are kindred spirits, but also from the fact that every additional one saved will add to the bliss of paradise directly, and ultimately to that of the kingdom of heaven. It would be highly unphilosophical to conclude that while angels praise God with increased fervor at every new victory of divine grace over a fallen soul, glorified saints who are allied to the same, are excluded from the bliss of the glorious work through the want of a knowledge of the event. In the twelfth chapter of Hebrews, there is an allusion to those who ran in the Olympic races in the presence of many interested persons, for the purpose of illustrating the race of the Christian, which is also performed in the presence of many witnesses; such as have finished their race and are looking with deep solicitude upon the efforts of others who are manfully striving for the prize which they by light efforts have gained to themselves.

That there are other witnesses than those in the place of separate spirits, such as constitute the Church and the world generally, we do not deny; but that these alone are referred to we very much doubt.—Who should feel more solicitude in the issue of the

Christian's race for life, than kindred beings already in possession of the same glorious boon?

These numerous and interesting witnesses, then, looking forth from paradise, must have knowledge of earthly scenes. It is also clear that the souls of the wicked are acquainted with earthly events, for the rich man in hell manifested much solicitude for his wicked brethren on the earth and if he had not known their history he could not have felt concerned for them. But the fact is made very plain, by Abraham's answer to the request of Dives for a drop of water to cool his parched tongue. "Son, remember that thou in thy life time receivedst thy good things and likewise Lazarus evil things."—Luke, xvi., 25. This is a positive proof that both *Abraham* in Paradise and *Dives* in Gehenna were well acquainted with the occurrences that had transpired and were transpiring in the world, from which all the parties had come. Abraham requests the rich man to remember certain events which had transpired on the earth, namely that *Dives* had received his good things and Lazarus his evil things; and if he did not know these things Abraham could not ask him to remember them. In the 19th chapter of Revelation, we have an account of the departed saints, praising God for the downfall of anti-christ and the fulfillment of the divine predictions; facts which show their knowledge of the events

referred to, for they could not say, "Alleluia; salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments," unless they knew the subjects and justice of the same. His judgments had fallen upon the kingdom of the devil, and the marriage of the lamb was being celebrated upon the ruins thereof; and the saints in paradise knew it, hence they could understandingly say, "*Alleluia*, for the Lord God omnipotent reigneth."

In Revelation, vi., 10, the souls of those who had suffered martyrdom are represented as saying: "How long, Oh! Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth?" Now, they must have been conscious that the enemies of Christ were not yet punished for the murder of his saints, and judging from their zeal for the cause of justice and truth, which they had already manifested in their lives and sealed with their blood, they were waiting with deep solicitude for the execution of divine wrath upon those who had destroyed them on account of their adherence to the cause of Christ. If they were conscious of these facts, they were conversant, as a consequence, with the events of time. Now let it be observed, that if this knowledge of the doings of God among men could be had by souls in the separate state, a knowledge of all the events which make up human experience—the sum-total of all the sorrows

and joys of mortals—might be know equally well.—Therefore, the knowledge of souls in the separate state, concerning the events of time, is well established; consequently, we have incontrovertible evidence to the full substantiation of our main proposition, namely: that souls in the intermediate state, both of the wicked and the righteous, are in actual possession of a high degree of consciousness. How essentially these views, which are scriptural and reasonable, and therefore reliable, dissipate the gloom of the grave, link the destinies of men with the future, and give the subjects of the divine government ennobling views of God.

Reader, have you a friend whom you love, who with faltering steps is approaching the valley of shadows, whisper in his ear this great and glorious truth—the counter-part of being is yet before you, affording facilities which may well be desired. Or if your own spirit is hovering upon the verge of time, shrinking from the rolling waters which are breaking at your feet, look over on the distant shore and see the beautiful hills of immortality, with the Eternal City, high up on their sunlit summits, and let your heart take courage, for

> "There are living trees and pastures green,
> And golden streets and crystal streams."

There is a possible objection, which might be offered here, that demands a passing notice before we dis

miss our present topic. It may be said that if departed spirits have a knowledge of the events of earth, such knowledge would oftener prove a source of grief than joy. But it should be remembered that in that blessed state to which we refer, the elements of the soul will be so entirely under the will of God, or in harmony with it, that all who attain to it will adopt the language of the great and good *Howard*, who in reply to the faithful information of his physician that he must die, said "it is well; whatever pleases God, pleases me." Complete resignation to, and harmony with the will of God, elements which shall characterize the redeemed in paradise, is incompatible with pain or anxiety. The angels often witness the most appaling scenes of human degradation and fearful retribution, during their missions as agents of the divine displeasure, yet we have no reason to conclude that their happiness is in any sense impaired by what they see and know. The bliss of Abraham was in no sense lessened on account of the view which he had of the rich man in torments.

He was suffering justly, and all who are like a God of justice, will be pleased by every demonstration of the principle of right. Of this complete union of our will and affections with the Divine mind, there can be no rational doubt, for it is to such state that the spirits of just men made perfect come to, for if it were

not so the terrors of the general judgment, the woes of the lost, as well as the ills of time, involving so much and such enduring suffering, would corrode the bliss of the redeemed and eclipse the glory of heaven.

Go on ye servants of the Most High, though you are to tarry for a time in the ante-chamber of eternal life, superlative bliss shall be found even there; and pause ye rebels against the laws of God, for although you stop for a time upon the *Limbus* of hell, even there thy soul shall know and feel its loss, with an acuteness indiscribable.

CHAPTER XXI.

WHAT SOULS WILL NOT BE ENGAGED IN.

Every time and sphere has its proper work,
Which, if neglected, not only remains forever
Undone, but becomes the fruitful source
Of most serious embarrassment.

We have, to some extent, in the preceding illustrations, demonstrated the capacity of souls in their separate state for intelligible action and vivid perception, and we are now prepared to consider the employment which shall occupy their powers, while awaiting the closing scenes of time.

The occupants of the separate state will not be employed in hearing the gospel preached.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. xiv: 6. The gospel was originated that it might be preached, of which fact its nature and the wants of the race are sufficient evidence; yet this admission, so proper to be made, is no proof that it was designed to be preached

forever. The fair inference is that it will be preached just as long as sinners are probationers, and thereby under circumstances to believe and receive the truth. Souls in the separate state are not probationers, consequently they could not be benefitted by the gospel, if they should have the privilege of hearing it. But let it be observed that this gospel which the angel bore in the midst of heaven ready for proclamation, was restricted in the same to such as dwell on the earth; so that if such as are and will be in the separate state, were in circumstances to hear and be benefitted, it never was commissioned to reach them. Christ said to his Apostles, just before he ascended to his father, "go ye into all the world and preach the gospel to every creature.—Mark, xvi: 15. Here is no command to preach the gospel to the subjects of either the *Paradise* or the *Gehenna* of *Hades*, or of any other place not found upon the earth; wherefore, if it is not heard and obeyed in time it never can be.

The subjects of Paradise will not need the gospel, having already possessed themselves of its riches, and will be in circumstances to most certainly retain the treasure; while the victims of Gehenna, having passed the limits of their probation without improvement, will have no claim upon its provisions, or inclination to profit by the truth if it could by any means reach them. Now the glad tidings are proclaimed, and if

ıen will despise their offers here, they will neglect heir only opportunity for salvation; for there all such eglectors will have other employment than listening) the story of the cross, which they regarded as an lle tale all that portion of their being in which they 'ere in circumstances to be benefitted by the account.

No proclamation of mercy shall ever sound along ıe dismal regions of *Gehenna*, to dissipate the mo-otonous gloom, or diminish the deep despair that ıall hold its victims, in chains which know no break-ıg.

As soon as I the muse invoked, I lighter grew, and
Something took me, what I know not, for all was
Dreadful silence. Lighter than air I onward
Sped, nor thought the distance long, ere I hung quivering
O'er a dismal gulf, environed with shaggy rocks, ghostly
As sepulchral chambers, and lurid with the horrid light
Of belching fires below. And ere I ventured to downward
Look, I felt myself sinking in the fearful deep—down—
Down—and downward still, until I heard beneath me the
Mutterings of the bubbling pool, and smelled the sulphurous
Vapors, that upward rose from the apostate's rightful
Home. And as I quaked from very fear,
A voice quite unearthly, said to me, look below
And see the rebel's doom. And as I cast
A glance that chilled my blood, I saw a sea of
Liquid fire; and floating upon its surface, and rising
From its depths for a deeper plunge, were most
Wretched beings, gnawing their tongues, and quivering
In every limb—grasping at each other with piercing
Shrieks and execrations, which rolled along the glowing
Lake, until lost amidst the hissing surges of the

Sea of fire. While from point to point of the
Adamantine walls, the zig-zag lightnings leaped,
And shot their withering fires athwart the gulf of death
Mingling their dreadful thunders with the wailing
Of the damned. One I saw distinctly, who on earth
Had walked in fashion's way, and mocked the God of heaven,
Rise from the depths of the waving pool, and with uplifted
Hands and ghastly face, through the opening clouds
Of fire and smoke, pierce the fearful distance, where
White-robed hosts walk the golden streets of the
City of life; and as she gazed she gave a scream,
And hopeless sank beneath the waves, while satyrs
Hissed, and devils shook their torturing spears.

Ah! what madness has seized the minds of mortals, groveling in sordid night, gathering with a muck rake the straws of time, unconscious of a glittering crown borne by seraphs hands above them, awaiting their reception, until the whirl of years places them forever beyond its reach; where the incipient pangs of the second death commences a righteous vindication of the holy law of God, by holding in darkness until the judgment, the rebelious souls of his enemies. May a God of mercy save both writer and reader from being among that number. Souls in the separate state will not be employed in repenting of their sins. They will, indeed, be filled with deep regrets as they think of their follies of life, which was given for nobler purposes. The ever recurring thought that it was by them deliberately devoted to the service of Satan, will

be an undying worm that will coil its tortuous foldings around them forever. But nothing of this or any thing like it, is genuine repentance. True repentance involves Godly sorrow, a degree of appreciation of the reliability of the promises of deliverance, a loathing of a wicked heart, and a ready and cheerful obedience to the holy law of God, by them transgressed. That yielding of the spirit and melting of the heart, which is evangelical, and alone capable of benefitting its subject, is characterized by sorrow *for* sin, rather than by sorrow for the *results* of sin. Any creature susceptible of suffering will regret its subjection to the same, but to be sorry for the abuse offered to another party in attaining such a lamentable position, is quite another thing.

Genuine repentance is deep, heartfelt sorrow, for having insulted so good a being as God, and recklessly despised the offers of the Savior.

These are emotions which cannot be felt by the soul in its separate state, for the soul there, cannot have a consciousness of the reliability of the promises, for they never were and never will be extended to that place. He that passes through and resists the influence of all the means of grace, will not become a better person under less powerful efficiencies. If love, forbearance, truth, and mercy, will not move the obdurate heart, it is vain to hope in the efficacy of the

tortures of *Tartarus* to do the same, for if the most potent elements in existence fail to move the soul to Godly sorrow, the more feeble and less direct will surely prove inadequate to the important work. Hence the propriety of that Scripture which says, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Precious promises are written in heaven and cluster around the gospel on earth, but never were and never will be traced upon the gloomy walls of *Gehenna*, upon which there are records of darkness, corruption and death, written in the deep colors of hopeless damnation, upon which the fallen may gaze, while their quivering souls shall groan in anguish, and truly feel their self-conviction to be "the deepest hell." Precious blood-bought promises, slighted in life, will be sought in vain in the place of spirits.

When the angels came down with a shout, upon the plains of Bethlehem, to announce the birth of *Messiah*, the great source of all promises, they cried, "glory to God in the highest, and on *earth* peace, good will toward men." The promises, as to their reception, are confined exclusively to the earth, and if not embraced during time they will not be embraced at all; and if not embraced in some sense, there can be no

repentance unto life; therefore there can be no real evangelical repentance in the place of separate spirits. If mortals will not hate sin while in time, where they feel and see, and are warned by its devastating effects, they will not do so in eternity; for in time the soul is moved upon by the Holy Spirit and all the moving announcements of revelation, essential aids in resisting temptation and elevating the affections. But they will not be known in the future state. The lost will never hate sin, for a hatred of sin must spring from a moral sensibility of soul, which alone can flow from the influence of the Holy Spirit and the harmonious co-operation of moral freedom, which are elements that will never be known in the Tartarian regions of Old Apolyon.

Therefore a hatred of sin will never be felt by fallen ones, and inasmuch as repentance involves a hatred of sin, it cannot be known by the impure in *hades*. None can forsake or cease to sin in any sphere without the grace of Christ; a timely and powerful aid, but not to be imparted beyond the grave. That God has promised and is ready to aid poor sinners to escape from the thraldom of sin, is a moving truth; and that such important aid is confined exclusively to time is a truth that should be equally impressive. Because he has come to our rescue in the present state, it is no assurance that he will do so in the future state, if we

despise his offers while here, for he has already borne with the rebellion of the wayward, to a degree that has caused the angels to wonder.

If we slight salvation while we live, we shall call in vain when we are in trouble in our future mode of being. Wherefore, being destitute of the grace of Christ in a future state of guilt, there can be no repentance; so the important work will constitute no part of the employment of separate spirits.

The impure, in the separate state, will not be employed in the work of purification. The doctrine of justification, as held by some churches, being essentially defective, necessity has forced upon them a sort of purifying process in another state. A misapprehension of the great fundamental truth of justification through faith in the atonement, has not only induced the purgatory of the Papist, and restricted future punishment of the restorationist, but from necessity has fastened upon the advocates of the same their startling list of kindred errors—such as unavoidable punishment, the virtue of the blood of Christ, and the natural goodness of the heart. The Catechism of the Council of Trent gives the following definition of purgatory: "In the fire of purgatory, the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal rest, into which nothing

efiled entereth." This notion of a place for the pu-
ification of the soul after it leaves the body, although
aving existed in some form from the early ages of
ıe church, is, in its present character, a novelty, hav-
ıg never been received as an article of faith until the
ouncil of Florence, held in 1448.

But the place of separate spirits, as represented in
ıe Bible, in no sense answers to either the purgatory
f the Papist or the hell of the restorationist, for it is
ı no sense a place for purification, nor essentially a
lace of retributive justice, but rather a place for the
tention of the subjects of the same, until the proper
me of its final and full administration. Even if it
ere a place of retributive justice, it would not follow
ıat the wicked therein were undergoing a process of
urification. The wicked Sodomites have been in *Ge-
enna* near four thousand years, yet are as impure as
ıey were when the displeasure of the Almighty fell
a storm of "fire and brimstone" upon them and
eir devoted city. They passed a point at which it
as said of them, "and he which is filthy let him be
thy still," and if they were to remain ten thousand
ars in their present place, they would be no better
epared for heaven than they are this hour. A com-
on degree of discernment will convince every one
nestly seeking truth, a marked difference between

being reserved for punishment and undergoing a process of purification. The blood of the son of God alone can cleanse the soul from the stains of sin, the merits of which are only available by faith, to be exercised during probation. Retributive justice can meet the demands of the law, but after its application the soul is still the same unholy, unchanged, deeply cursed element, and altogether unfitted for bliss. The wretched Altamont, impressed with a deep sense of his corruption, said to Dr. Young, "'tis lost! 'tis lost! heaven is to me the severest part of hell." And from the nature of things it must be so in the case of every apostate, for darkness and light, sin and holiness, are antipodes and can never exist in harmony, or be reconciled by a process of punishment. The great moral change to be wrought, must be wrought in time; and by the means ordained, which are the power of truth manifested in the gospel, repentance, faith in the Lord Jesus Christ, and willing obedience to his reasonable requirements. Therefore, whatever else may employ the powers of the impure, in their separate state, they cannot be engaged in a process of purification, for the privilege of time, in the legitimate use of which, as instrumentalities, the work alone can be effected, will never be enjoyed beyond the present state. While the thread of life is lengthened there are hopes of the

soul's being washed from its pollutions; but such as defer the important duty until action is had, and being is enjoyed in another sphere, have taken a fearful step, from the results of which no power can save them; for in that sphere there are no provisions for such a work.

CHAPTER XXII.

WHAT SOULS WILL NOT BE ENGAGED IN.

Infidels sometimes pray, and as often show their
Cowardice, for they would sooner insult the Deity,
Were not their little souls exceedingly alarmed.
But 'tis vain to pray out of time, though
Hardly pressed by dangers on every hand;
For such petitions displease Him who alone has
Power to hear and answer sinners.

The occupants of the separate place will not be engaged in offering prayer.

The righteous will have no need of prayer, for what they require in their sphere will have been asked for and obtained as a preparatory work for their position and associations. The wicked cannot pray, that is, successfully, for there will not be a ray of hope to prompt them to the effort, while a knowledge of their case will hang like an incubus of death upon their despairing spirits.

We indeed have an account of one prayer which came up from a lost soul, but taken with its connections, it clearly shows the folly of such as are reserved in the place of spirits for the decisions of the day

of final account, engaging in the work of prayer. This petition of the rich man was a request for a very small favor but it could not be granted. A single drop of water had never been promised to the victims of that fearful place, and the great and merciful scheme of God could not be changed to meet the emergency of one who had dared to hazard the results of disobedience.

He that has despised the waters of life which had flowed clear as crystal around him during his trial on earth, was denied even a single drop of water in a dreadful emergency, and yet he offers no complaints of injustice. His petition was offered in a moving extremity, for his tongue was parched with the tormenting flames of damnation, but it availed him nothing, for all his praying privileges had been trifled away.

He had disregarded the admonitions of Moses and the prophets, and with the means of knowing and doing better, he had walked deliberately down to the chambers of death, a dismal place, designed for quite another purpose than for offering prayer for such things as had been despised when such a work could have been successfully done. If the subjects of the Divine government will not pray when they can, they shall not be heard when they would. If they will not seek the Lord "while he may be found," and call up-

on him "while he is near," under other circumstances they shall call in vain, for He then "will laugh at their calamity and mock when their fear cometh."

The precious hours of life are favorable to the work of prayer, and if properly improved there will be no need of prayer in the separate state, for the soul will be in paradise where all the powers will be employed in other and most delightful exercises. Prayer, in the midst of instructions and promises, and under the aid of the Holy Spirit, is not only a pleasing but also a successful exercise, because offered while the great Intercessor pleads for the suppliant with an earnestness that moves the pity of the Father; but if it be deferred until these important aids are unavailable, it will be no more successful than the rich man's effort made in hell. There will be no praying among the lost in *hades*, for this very good reason, that it cannot be answered.

If now and then one like *Dives* should make the effort, the result will only confirm the solemn truth that successful prayer cannot rise from the regions of the lost, set apart for very different purposes than mending characters that have been allowed to pass to that place without consideration. I wish especially to impress this important truth upon the reader's mind.

It would be difficult to find a character, however

seriously marred, that could not be restored by an application of the blood of Christ; but let it be faithfully remembered that every thing depends upon the application being made in time.

Souls in the separate state will not be engaged in going about the earth on missions of any kind. There is a remarkable tendency in the human mind, to attribute to the departed something, in some sense connected with their kindred who remain after them. In heathen lands the departed are often deified, and thus become supreme and worshipped guardians of all who confide in them. The Greeks had numerous Gods and Goddesses, many of whom had been noted persons on the earth, performing deeds which, in the opinion of their superstitious survivors, made them worthy of being chronicled among the Gods. The early inhabitants of the earth being deprived, by the disobedience of the great federal head, of the privilege of communicating directly with the Creator, as did Adam in his innocence, very naturally looked about them for some object upon which to bestow their affections and adoration. Hence the Egyptians worshipped the sun, under the name of *Osiris*, signifying the many-eyed, on account of the number and universality of his rays, by which a general oversight is had of the whole world; and the moon, under the name of *Isis*, signifying the ancient. From this early depravation of

the human mind it was but a step, and a very natural step, to the practice of worshipping the departed. Hence the Syrians have their *Deucalion*, *Thoth* and *Menes*, evidently subjoined names for the patriarch *Noah*.

The next natural step, after deifying the departed, is, to hold them in readiness to do not only the work of running messengers between God and men, conveying to the latter important truths, but also the work of a kind of tutular guardianship over their kindred who remain behind them. This last crowning work of human folly, at once abusive to God, revelation, and good common sense, is being most effectually done by the so-called "spiritualists" of this nineteenth century.

We shall be understood, in the strong language used, as referring to the character of the work of modern spirit rapping, rather than to such individuals as are advocates of the same, for in the list there doubtless are many worthy yet sadly deceived persons, as well as others who are infidel in their sentiments and openly wicked in their lives. Observe the consecutive steps taken in a downward course, the way in which error usually entwines its words around its victims. First, the worshipping of the heavenly bodies, then man as a demi-god, and as such, in some way not well defined, presiding over human interests, and finally at a time least to be expected in view of the fact of a

diffusion of gospel truth,—and yet what might be expected in view of the fulfilment of the prophecies, for Paul assured Timothy that the time should come when the people should "turn away their ears from the truth, and be turned unto fables"—man, or the departed soul, as a medium of communications of divers kinds from the world of spirits.

We at once and most positively object to the notion of departed spirits remaining about these mortal shores, or departing from and returning to them for any purposes whatever; but do not object, without reasons for doing so, as we shall proceed to show. So far as a mediation, involving our spiritual, individual communion with God is concerned, the "one mediator between God and man, the man Christ Jesus," is fully adequate to every emergency; so there can be no work for the ministry of human spirits in this direction. The angels were created for ministering spirits to the children of men, so far as their general interests are involved, and are sufficiently numerous, intelligent and powerful for the most difficult case, and are certainly as much in sympathy with the interests of the race as any human spirit possibly can be. And since they possess every essential qualification for ministering spirits, and were made for the very purpose, there is not only no need for the aid of human spirits, who, from the fact of their having been some

what lower than the angels, are less qualified for the important work, but the wisdom of God is seriously clouded, upon the supposition of the ministry of human spirits, in that a class of beings of a lower order receive the important commission of ministering to the wants of men, in behalf of the Creator, in the place of those of a higher order who were created for such purpose. There are two propositions which mainly involve all that is claimed to be done by the agency of human spirits, according to the new theory, which is causing so much excitement at the present time. The first involves their agency in new revelations and the last their agency in the guardianship of their kindred upon the earth. In relation to the first it is sufficient to say, that the will of God, involving all that is necessary for man to know, has long been manifested, while the sacred record itself contains a fearful anathema against all who shall dare to take from or add unto its perfect expositions; besides, the pretended additions are not only infidel in their tendency, in the highest degree, but are of such a character, if carried out, as to overthrow all the civil and religious associations among men.

The *Mormons* have given what they are pleased to call a new revelation, among the noticeable things of which is the corrupt and daring system of *polygamy*, at present disgracing and degenerating the miserable

devotees of the fearful delusion. So far is the world from being benefited by this new revelation, so called, that pointed virtuous law will yet be necessary to stay this scourge, which is scattering its withering malaria along the great valley of the west.

And who, we would ask is the better or wiser, or ever can be, by the assumed revelations of the *Spiritualists?* What rule in morals, social, civil, or religious life, has been offered, which is in any sense an improvement upon the plain and sublime teachings of the Bible?

What church has ever become more spiritual, useful, united and happy, on account of the dissemination of the sentiments of spiritualists among its members? While none of these things, so much admired by all pure minded persons, have followed as a result, there has been no lack of variance, strife, animosity, domestic and public discord, and all their kindred concomitants.

With reference to the second proposition, we are repeatedly assured by the word that the departed spirits of the righteous are at rest; a fact not in harmony with the idea of their being ministering spirits; for if they do the work attributed to them in the reports of the spiritualists, they must, many of them, be more active than they usually were while on earth. And as for the ministry of wicked spirits, it is a thought

which we need not discuss; for the reports of most mediums ignore entirely the existence of a hell or future punishment. Neither of the propositions being admissible, the original affirmation that departed souls do not linger about or return to earth, is true. We would not be understood as denying the ministry of spirits, for we doubt not many have, in a way difficult to be explained, been assured of their presence, as was the dying saint, when he sung,

> "Bright angels have from glory come,
> They are around my bed, they are in my room;"

but let it be remembered that they were *angelic* and not *human* spirits.

We have a right to invest departed souls with high capacities and actual employment, but we should be careful to have them engaged in the right kind of work.

But it is objected that departed spirits have, in several instances, upon the authority of the Bible, returned to the earth again, after a longer or shorter absence. We admit the fact, and will proceed to briefly consider the instances on record, and see how far they favor the notions of the spiritualists. The first is recorded in the book of Samuel. Saul, king of Israel, in his departure from God found himself in straitened circumstances; the Lord refusing to answer him by

dreams, urim, or the prophets. In his emergency he disguised himself and called upon a notorious *Witch* of Endor, and desired her to bring up Samuel from the dead; and as she applied her powers of sorcery, to her own surprise he came out of the grave, and informed the miserable king of what he had said to him while living, and that the Lord had rent the kingdom out of his hands, and that he and his sons should fall by their enemies in a little time. This solemn appearance of the venerable old Judge, in all its features, is so far above the silly twaddle of medium circles, that comparison is entirely out of the question. Samuel's soul and body came up together, which is an event that never has occurred with the most successful performers in the mooted art of table incantations. He conversed audibly and intelligibly, and proclaimed important facts. There is a vast difference between an exhumed body and the reunion with it of the soul which it had formerly possessed, for the purpose of effecting a medium of communication for the transmission of highly important matters, and a silly, half-frightened, credulous group, sitting around a table, with trembling digits mechanically arranged, in an extended circle, awaiting some unexplainable movement, as susceptible, in its ambiguity, of one meaning as another.

But observe the message. The old prophet, in his

report, says to *Saul*: "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to *David*—and to-morrow shalt thou and thy sons be with me." Now compare this important communication—involving the destinies of a kingdom and of lives—with a few indistinct raps, which require an interpretation according to the rules of the art, which as often proves false as true, and you easily see the superiority of the medium of the bible. Samuel came personally, spoke intelligibly, and proclaimed marked and important events; which followed exactly as he said they would; which no spiritual medium has ever yet done.

Elijah, in an extremity, was required to go to *Zarephath*, where a widow of the place was instructed to sustain him; and while he remained with her, her son died; and the prophet took the dead boy into an upper room, stretched himself three times upon the child, and prayed for the restoration of his life, and the child's soul returned, entered the body, and he lived as before. Elijah then brought the child down from the chamber and gave him to his mother, saying, "see, thy son liveth." Here is a clear case of the return of a soul to the earth from the place of spirits, the circumstances of which we will now review and compare them with those which characterize returning spirits at a

medium circle, as claimed by the advocates of the theory.

First, the return was in answer to the prayers of faith, offered to the living God—dignified and solemn, as prevailing prayers always must be—and not a result of the united and harmonious manipulations of a group of experimenters, more noted for marvelousness than sober, sound thought, upon some old table bedeviled with the wizard's art; but a result of the solicited and applied powers of that Being in whose hands are the destinies of both the souls and bodies of all that live in either world.

Again: the result was not a few indistinct raps, significant of what the operators might declare in the premises; but the re-union of a soul and body, and the presentation of the living child to its weeping mother. It will not be difficult to see a marked difference between these things; and such as are presented to the world by the wonder workers of the present day. The next instance which we notice, is that of the son of the *Shunamitess*, whose house had been the home of the prophet Elisha.

The man of God, having been informed of the affliction of his friend, repaired to her house and found the child dead upon the bed; and then shutting the door of the room he prayed and applied his person to that of the child, a few times, and its soul returned; and

when the mother came in he presented her child to her, alive. In this case we see nothing of the silly mummery of spirit callers, as practiced in these times of wonders; but a prayer of faith and an immediate, tangible and intelligible answer, which required no interpretation of knowing ones, and which rendered deception in the case utterly impossible.

The next which we notice, is that of the restoration of a dead body to life, which, in an emergency, was placed in the tomb of the prophet Elisha. In the hurry of the moment, the body of the one designed for burial in another place came in contact with the bones of the old prophet, by which the soul of the dead man, just brought in to the tomb, was immediately restored to the body in which it had formerly been.

There can be no analogy here between this event and the assumed fact of the return of spirits, as represented by the spiritualists; for the return of the dead man's soul was not the result of any human agency—the process, for reasons unknown to us, being miraculous in the highest degree.

While Christ was engaged in the personal mission of mercy, *Jairus*, a ruler, came beseeching him that he would come and lay his hand upon his daughter, who was dead, that she might live. "And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, he said unto them: give

place; for the maid is not dead but sleepeth;" and as the people went out, he took the damsel by the hand and she arose, to the great comfort of her friends.—The soul of the damsel was gone, but returned at the command of Him whose voice stills the tempests and calms the perturbed spirits of mortals; wherefore the whole process is too sublime to be compared in any sense with the conjurings of spirit rappers. When Christ, and his disciples, and the people entered the city of Nain, they met a procession, which was bearing upon a bier a dead man; the only son of a widow, who was following this last object of her hopes to the tomb. The scene so affected the heart of Jesus, that he required those who carried the bier to stop, and as he did so, he said: "Young man, I say unto thee, arise. And he that was dead sat up and began to speak.—And he delivered him to his mother." Here was a scene which presented nothing ambiguous, and in which deception was impossible, and the result of which was great, triumphant and obvious; and no one, however zealous he may be, will ever be able to degrade it to a level with the foolish pretensions of modern wonder workers.

Jesus took Peter and James and John up into a mountain and was transfigured before them; and as the disciples gazed with wonder upon his shining face and snow-white robes, "there appeared unto

them Moses and Elias talking with him." Here we have the return of two remarkable persons in the Christian world, after an absence of many centuries—not in some imaginary way, demanding a degree of credulity, better becoming a creature of a lower grade than man—but really and personally with their own bodies; and conversing, not by dancing tables and muffled raps, but by a proper use of language, such as needed no explanation, and what all present understood; wherefore, the reader will readily see the startling disparity between the sublime return of departed souls at the transfiguration, and the assumed return or lingering of the departed, as manifested by the phenomena of spiritual mediums.

When the Son of God was crucified, many of the bodies of the saints, which slept in their graves, arose and walked forth in the city—not in some imaginary, intangible way, but really—soul and body—as living, moving witnesses of the tragic scenes of Calvary.—There was no need of an investigating committee in this case to detect imposition, as is necessary in the pretended spirit-calling movements of the present day, for the developments were intelligible and obvious to all. And after the crucified body of the Savior had remained three days in the tomb of Joseph, an angel rolled the stone from its door; and the soul of Christ returned from paradise, where it had been since

it left the body on the cross, and awaked its lifeless features and rigid limbs to beauty and activity again. Whatever fool-hardiness mortals may be guilty of, let no one dare to compare the scenes involving the hope of sinners with the developments of mediums, many of whom discard both the Savior and his glorious doctrine. In this one scene we have a visible angel, intelligible conversation in the use of language, a raised body and returned soul, making the event as much above the pretensions of spiritualist as the heavens are above the earth.

The good Dorcas, who lived at Joppa, died, and as the widows were weeping and showing Peter the garments which she had made, "he put them all forth and kneeled down and prayed, and turning him to the body said, *Tabitha*, arise, and she opened her eyes and when she saw Peter she sat up." Here, again, is no performance around a table, with demure faces and extended hands, but an honest petition that God, in whose charge are all souls, would send Dorcas back, to the comfort of her numerous friends, made such by her worthy deeds of Christian charity.

Lazarus, the brother of Mary and Martha, died and was buried, and after four days the Son of God, touched by the tears of weeping ones, groaned in the spirit, and cried in a loud voice, "Lazarus, come forth," and he who had been buried came forth, bound in his grave

clothes, who, upon being loosed therefrom, went free as others who dwell in the flesh. Here we have the return of a soul and the resurrection of a body, and the union of the two, and all in the most obvious manner; not a mere tremble of a table, or agitation of sensitive nerves, or a few faint raps, requiring close attention to be heard, but a living, moving, talking person, which all might see and hear; wherefore, the notion of analogy between the resurrection of Lazarus and return of souls at the call of spiritualists, is altogether visionary.

The last in the list of Bible references, which we notice, is the appearance of the old prophet to John upon the Isle of Patmos; and in his case there was certainly something more than a rap or excited hand; for John, who we do not think to have been an enthusiast, fell down to worship; but the being whose character had been mistaken, informed him that he was one of his brethren, the prophets, and surely he that could talk and give important information, and whose person seemed worthy of worship, must be infinitely superior to the silly developments of mediums.

There are general inferences to be drawn from the several cases enumerated on bible authority of departed spirits to this earth. First—all these instances present the return of the soul associated with the body —its own body—which is just what might be expect-

ed, for what intercourse can a human spirit have with earth or earthly things except through the medium of its own body? To talk, communicating by any means, with disembodied human spirits is to talk of impossibilities, for the impenetrable vail of mortality is too absolute to admit of an interchange of feelings and interests. If the departed world communicate with us, they must come this side of the vale, or, in other words, they must speak through the medium of a body—not that of some "spiritual medium," already tenanted by a soul hating God and the truth, but their own real body; the one through which all the phenomena of the soul had been manifested previous to its departure.

A real body being necessary, it is far more consistent that the one with which the soul had operated under former associations, should be the medium, than a strange body, already possessed by a soul; and if a strange body is far-fetched—dragged as a dernier resort, much less can stands and tables, which never felt the vitality of life, and were never the residence of the subject of volition and thought, answer as a means of communication between the outer and inner spheres of being.

Again, in not one instance of the return of spirits to this world as given in the Bible, is there a report

brought from the spirit land. The old prophet before whom John fell in the attitude of worship, was in no sense the means of communicating the facts contained in Revelation; for such work is in the fourth chapter of the book, attributed to Christ. He seems, at most, to have only explained the great truths already given.

Again, in no instance is there any unimportant event associated with the instances of souls returning to the earth, as given in the Bible, while, taken as a whole, they show the immortality of the soul, the miraculous power, goodness and wisdom of God.

Compare this fact with the nonsensical trash of medium reports, attributing to the future, poodle dogs, hunters with their hounds and guns, locations, slab benches, and the essential fixtures of rustic life in general, and you look in vain for a shadow of analogy between the two.

Notwithstanding these facts, there are many who are in the habit of referring to these instances of the return of spirits to the earth, as enumerated above, in proof of the monstrous theory of spiritualism, which in these times of infidel development is breathing its sirocco breath upon the fair features of truth and christianity. We have seen from the arguments presented, that departed spirits will not revisit these

shores, and that the reliance placed upon Bible accounts of the return of spirits, is altogether vain, on account of an entire want of analogy, which showing closes what we wish to say in relation to what souls will *not* be doing in their separate state.

CHAPTER XXIII.

EMPLOYMENT OF THE WICKED.

Being and action are in a sense synonymous;
For whatever is of mental kind must act,
And whatever acts must be.
Wherefore, all who dwell in a conscious state,
Whether they be good or bad, must be
In some employment.

Having considered what may *not* employ the faculties of immortal beings in another state, which is a species of negative evidence, and yet none the less valuable on such account, it is proper that we now present positive evidence as to what will employ the living powers of man in that coming state soon to be entered upon. The thought of passiveness on the part of intellectual beings, whether such beings are in affinity with holiness or not, is not to be entertained, however much desired, for the very fact of desiring intellectual passiveness is positive proof of intellectual activity.

As soon talk of chaining the planets in their flight as of checking thought, or of hushing to a quiescent state creatures upon whom the Creator has bestowed

ɔgitative powers; for such beings must feel and think, e alike conscious, whether their reflections be pleas- ıg or painful.

For the sake of perspicuity, we will first speak of ıe experience of such as are lost, which, from the ature of things, must differ from that of the saved. he history of *Dives* gives us incontrovertible evi- ence that the wretched victims of Tartarian shades ıall suffer under the intolerable blight of vain and epressing desires. It should be borne in mind, that 'the wretched could be reconciled to their condition, ıuch of the pangs of sorrow would be assuaged. If ıe miserable occupants of *Gehenna* felt no desire for ɜlief from their fate, their sorrow would be less intol- :able; but such emotions will never come to their ɜlief. God made man for holiness and bliss, and the ıangeless fiat is too omnipotent to be the creature of .rcumstances, and never can be changed, because ıan by rebellion has contravened the design of his :eator, and shut himself out of Heaven. Fallen he ıay be—lost, eternally lost, yet his immortal nature, ıangeless as its Author, will never be reconciled to s calamities. The rich man deeply desired a miti- ation of his sufferings, and did so because his Maker ad impressed such a proclivity upon his nature, which ct was made obvious in his design to make him a reature of holiness and happiness. He would also

have been thankful for a drop of water to cool his tongue. Although we do not contend for a literal interpretation of this account, yet the condition of the rich man must have been and still is deplorable in the extreme. To be parched with heat and yet deprived of the privilege of a single drop of water, is a fearful thought. One would need no other circumstance to make him inexpressibly wretched, while the desires for water would be deep, all-pervading, and perpetual, constantly presenting to the imagination, flowing streams, and gurgling fountains. So, to be tormented in the place of separate spirits, and yet deprived of the privilege of a moment's respite or of the least degree of relief, is an appalling truth, while the desires for a respite would be deep, all-pervading, and perpetual; constantly presenting to the mind the fountains of life and joys of the blessed. O, how the anxious, wearied soul will long for relief from its burdens, and sigh under the impressiveness of that sense of calamity which no language can describe, and none but the despairing can feel. In present associations, the force of habit often renders that, which at the first was irksome, comparatively pleasing; but no class of events or relations, however well adapted to the end, or however long experienced, can ever change or in any degree mitigate the pangs of damnation.

"The wages of sin is death," and only death—death

when first received and after being possessed a thousand ages will still be death; the same dreadful reward of the rebel against the government of God, suffering no diminution from association with its subject, or endurance by him. If nothing else shall constitute the work of the souls of the wicked during their abode in hades, a perpetual desire to escape from their dismal confinement, will be quite sufficient to occupy their powers, though their residence in the separate state should be protracted ten thousand years from the present time. The lost in the separate state will also be occupied with active and correct reflection, such as involves a remembrance of the past, consciousness of the present, and a reasonable anticipation of the realities of a certain future. A painful remembrance of the misfortunes of the past very often occupies the reflective powers of persons in the present life, and it surely would be bad philosophy to conclude that man's reflective powers would be less active in the future than in the present state. All analogy goes to show that they will possess more strength, and be far more active than they are or can be in the present state. No doubt a thousand offences against a merciful God, forgotten in life, lost in the fog of time, will there present themselves to the remembrance of their perpetrators, with all the freshness and vividness by which they were at first characterized. "Mind is not as

merchandise, which decreaseth in the using," but rendered apt and searching by continued application. The painful reminiscences of the past will roll upon the guilty soul with fearful weight, from the force of which there will be no possible escape. A painful recollection of the times in which the Holy Spirit strove to win the soul from the way of sin and death, of the times when faithful ministers preached, when the word was made sharp and plain, when friends entreated and wept, when christians prayed, and when the good Spirit, grieved beyond endurance, took its reluctant flight, leaving the unchecked soul to rush madly down to death, shall occupy the minds of the lost in their perpetual reflections upon their final end. Sleepless, vigilant, untiring memory, will ever be crying in the ears of the ruined, "ye knew your duty and ye did it not;" while at every fresh repetition of the fearful truth that shall wither like any bolt of fire the groaning spirit, shall recoil upon itself, "whose self-conviction will be the fiercest hell." If it were possible for stupor to absorb the mind and lock the faculties in eternal inactivity, the dreadful doom of endless death would be essentially modified; but such a privilege can never be granted to the fallen in eternity, for the great and glorious covenant of mercy will never illuminate those regions of night, where the neglectors of God and heaven are doomed to meet the

results of a life of wickedness. The reflective powers will be equally active with reference to such present relations as shall be sustained by the lost, as with reference to the events of the past. While faithful memory points the desponding spirit back to the world, the once enjoyed privileges of which were neglected, reflection will pass rapidly from point to point of present relations, presenting, in one fearful *tableau*, the sickening, depressing, and blighting associations of a soul, an immortal soul, for which the Savior died, abandoned to its *own* fate, for which it labored while in time, by resisting every overture of mercy. The lost, on account of the greater degree of mental activity which shall characterize the mind in its separate state, will be fully conscious of their doom, every moment after probation closes, onward, and forever, and the constantly recurring developments of the same will occupy their reflective powers. They will also be occupied in contemplating the future. The fearful scenes of coming cycles and revolutions, in all their forbidding outlines, forming a dark and protracted panorama, will be perpetually passing before them, awaking every faculty of the soul to an apprehension of their certain and startling reality. And although the active mind, running onward in the shoreless future, may fix upon remote points, so remote that untold ages shall only suffice to reach them, yet the prospect will

remain unchanged. A covenant of mercy having been slighted, the only possible means of salvation, the law is left to take its course; and when it shall hold its dominion for millions of ages, its claims will be no less than they are at the present hour, or than they may be at the end of human probation.

Souls in the separate state will also be occupied in suffering the severe reproaches of conscience. This innate principle, constituting the basis of man's moral sensibilities, is, to some extent, the creature of circumstances. By a course of protracted sinning, it is quite possible to silence its complaints and render it very obliging in all questions involving right and wrong, so that it may be said of the offender, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness that is in their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness; speaking lies in hypocrisy; having the conscience seared with a hot iron." Yet this state of the moral sensibilities is restricted to time; for the fact of future condemnation requires the existence of an active, sensitive conscience. The abandoned may rush madly on in the present life, with a conscience mangled, slumbering and dead, for this class of the wicked "have no bands in their death; but their strength is

firm. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth." But there will be an awakening —a fearful one—from this false sleep of time, superinduced upon the conscience by protracted habits of daring wickedness, for the faithful monitor had only been the unfortunate subject of paralysis, and not of positive death. Although, in the present state, through a wicked unwillingness to yield to reasonable claims, men may silence the voice of conscience, yet they will possess no such power in the separate state, for in that state they are not probationers. The silencing of conscience, in the present state, by persevering abuse, is a result of moral agency; hence, inasmuch as men in the intermediate state will not be moral agents, they will not be in circumstances to silence or resist the reproaches of conscience. When the incorrigible wake up to a full sense of their true condition, in *hades*, their sensibilities will be very acute, and the murdered monitor implanted in the human breast, as a faithful friend to mortals, shall, in its new relations —such as are sustained in the place of separate spirits —have a hearing; and doomed ones, however sad the

fate, shall be occupied in listening to its withering reproaches. Ah! this self-condemnation will add much to the sorrows of the lost! Men may suffer deeply under circumstances of innocence without a loss of fortitude or peace, while a moderate degree of affliction, sharpened by a consciousness of guilt, is quite sufficient to throw the spirit in a state of indiscribable anguish. The lost will not only be engaged in reading the fearful sentences of *damned, hopelessly and eternally damned*, as written upon the walls of the Tartarian prison in letters of fire, but shall also be hearing the stern, clear voice of injured conscience saying—you have ruined yourself, and you have done it by despising my advice and resisting my influence, and every arrow that pierces you has been pointed by your own hands and dipped in the gaul of your own rebellious heart. And as they transfix your quivering spirits with their barbed heads, you know and feel the reason why. In that world from which you came, all the holy powers of heaven and earth were combined to save you from this place and fate, but you resisted every appliance and madly plucked down ruin upon your head. Look upward through the flying clouds of wrath and see in the far off regions the throne of God and Him that sets upon it, and search three worlds for a reason for writing upon its golden tablets an excuse for your wretched state. Ah! thou art lost; but

.'s method with men is unimpeached, and thou west it well. Wait on, 'tis fearful but just, and e is not an element of thy soul but what responds n honest assent to the goodness and mercy of the ıg God.

ı the close of the parable of the talents, as given in bible, we have this Scripture: "And cast ye the rofitable servant into outer darkness. There shall veeping and gnashing of teeth." This solemn pas- ɜ very likely refers to the doom of the wicked, to net at the end of time, yet it is equally applicable he sinner at his removal from a state of trial to the m of *Gehenna*. The cause of "weeping and gnash- of teeth," in the final hell of the lost, will fully t in the subject of *Gehenna*; therefore it is both .ogical and philosophic to conclude that the result exist also; hence, there must be "weeping and shing of teeth" in *Gehenna*.

his condition of the lost in *Hades* as given by *Vir-* and translated by *Pitt*, we subjoin as being highly ressive and just in point:—

> "Here, in two ample roads, the way divides,
> The right direct, our destined journey guides,
> By *Pluto's* palace, to the Elysian plains;
> The left to *Tartarus*, where bound in chains
> Loud howl the damned, in everlasting pain."

ere we have another feature of the employment

of the lost—weeping and gnashing of teeth and wailing in deep despair. Ah! what a scene! These same powers enlisted in this dreadful work might as well, and even far easier, been employed in the praises of Him who tried to save those who possess them. The lost will not only wail themselves, but will constantly hear the wailings of others, whose united cries of anguish shall roll along the dark plains of the first sphere of damnation. They shall also see the manifested sufferings of their fellow victims, and perhaps of near kindred. Parents and children may there weep together, and brothers and sisters groan in anguish, the more dreadful on account of such relation. There will be no difference between the the sorrows of *Gehenna* and final hell, only in point of intensity, the latter far exceeding the former.

Lamentable, in the extreme, will be the condition of the rebellious souls during their sojourn in Hades, and yet, dreadful thought, a darker fate awaits them. Deep will be their sorrows, while occupied in the endurance of the pains of the Tartarian dominions, where darkness holds her midnight reign, and where faithful memory, presenting the past in all its vividness; searching conscience with its withering reproaches; dumb despair with her raven winged blackness; and withering fires, lurid with the ire of an angry and insulted God, shall bury beneath their bubbling waves

the wailing subject of endless death! Merciful Father, save both writer and reader from such employment and such a damnation as this; which is only preparatory to that which awaits the lost at the time of the great and final judgment day.

CHAPTER XXIV.

EMPLOYMENT OF THE RIGHTEOUS.

Mortals accomplish mighty and sublime deeds,
When their work and sympathies are in harmony.
But when the two are opposite, a lame result is
Sure to follow. The righteous in the separate
State, will not only do, but will feel and love the same;
Hence their efforts will be crowned with high and
Glorious achievements.

The employment of the righteous in the separate state is now before us, and offers a pleasing task. A new class of facts crowd upon us, at once interesting and comforting. While John was upon the isle of Patmos, he heard a voice from heaven saying unto him, "blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may *rest* from their labors; and their works do follow them." This is a positive assurance that all who die in favor with God, are blessed from henceforth—that is, onward, from the moment of the death of their body; and also that such blessing consists in their enjoyment of a *rest* from their labors, or habits of life while probationers on the earth. So we may say with much

truthfulness, that the subjects of saving grace will pass the time of their paradisical sojourn, in the enjoyment of that peculiar rest which shall be the rightful possession of the children of the Most High. The apostle, in writing to the Hebrews, says, "there remaineth a rest to the people of God." There are two words in the original of the connection referred to, which are indifferently translated rest; the first signifying a cessation from labor, and the second a rest of a sacred or religious character, of which the soul especially partakes in its separate state, and to this latter kind we especially refer, as indicative of the employment of souls in paradise.

We are aware that the term rest does not imply, in its original signification, action or employment, but in its theological signification it does, being indicative of receiving and partaking of the joys, privileges and bliss which are the rightful treasure of the christian, both in this and the future state. This rest will be the enjoyment of the bliss flowing from a delightful release from the arduous work of *self-examination*, which none can neglect in the present state and prosper. In the midst of influences of a dangerous and occult character, and with a heart prone to evil, faithful and persevering heart searchings are indispensable. When our thoughts are turned inward, and faithful investigations, under the light of the Spirit, are made,

we often become alarmed in view of our real character; yet all this trying labor must be persevered in, until we are free from depravity, and move amidst the felicitous associations of paradise, where no further efforts of the kind will be needed. The paradisical rest will also be characterized by the enjoyment of the bliss of a full and triumphant release from the power of temptation.

This common fate of all who strive for heaven, is often well nigh ruinous, and is only prevented from becoming entirely so by the timely aid of the grace of Christ.

The assiduity with which Satan pursues the soul struggling for life, is not excelled in all the world of effort, save on the part of the Holy Spirit, his common opponent in every unabandoned case. Scarcely any thing connected with christian experience, imposes upon the followers of Christ a greater amount of energetic, persevering action, than the perpetually occurring and arduous work of resisting the devil. But when the "faithful until death" shall enter upon their precious privileges, awaiting them in the ante-chamber of heaven, the enjoyment of which shall be rest indeed, no farther efforts against the powers of darkness will be demanded, for they shall live and move amidst associations forever secure from his approach, and in

their isolation from the cause of much of their former labor, they shall enjoy a sweet prelude to "the inheritance of the saints in light."

"The prince of the powers of the air" may shake his raven wings and hiss at the heels of such as speak the *Shibboleth* of Canaan while they remain amidst the scenes of trial; but the links of his chain are numbered, and when the happy soul escapes from the embarrassed embrace of mortality, it will plume its wings of light, and leave the old enemy to rage within the certain restricted sphere assigned him by the christian's God.

His polluted feet never did and never shall track the bright plains of paradise. Neither shall his pestiferous breath ever poison the mellow breezes which shall fan the happy spirits, while resting in its incipient heaven. Though the Christian is sometimes called, in his eventful career, to cross lances with *Apollyon*, the purer steel of the gospel grace shall shiver every spurious weapon, until Omnipotent Power shall conduct him beyond the disputed grounds of earth, where his composure shall be undisturbed and sweeter than his highest anticipations, in their most felicitous flights, have ever portrayed to his solicitous mind. In that fair region, where the soul shall be no more wearied or endangered by the power of Satan, there will be perpetually enjoyed a full and comfort-

ing release from the power of temptation, which so often disturbs the child of God in his present career. The paradisical rests will also consist in the enjoyment of a full deliverance from the dangerous influences to which Christians are subject in the present life.

Infected districts, where floating miasma threatens the extinction of life, are no more dangerous to man's physical being than are the influences through which the Christian must pass, in going from the regions of nature to the city of God, to his spiritual being.—These infectious elements press upon the pilgrim at every step, and can only be resisted by faithful, persevering efforts, aided by the grace of Christ. So difficult do these embarrassments render the way, that the only course warranting success, is for the traveler to put his fingers in his ears, and run and cry life, eternal life, until he overleaps the boundaries of time and lands safely within the veil.

While a Christian is in the land of the enemy, he must meet the hatred and device of his opposer, and if he meets them successfully, he must be equally vigilant with his wily foe. These facts make it plain that, when he shall be where these influences are not, his state shall be one characterized by the enjoyment of a victorious deliverance from these labors and liabilities—just such a rest as the Christian often sighs for in his toilsome journey. A consciousness of

such labors, and an appreciation of such a rest, was what caused the apostle to desire to depart and be with Christ, and surely he was in circumstances to judge correctly in the matter, for he declares that he had fought well, remained orthodox, and had finished the race successfully; what there remained for him was not labor but the reception and enjoyment of a fadeless crown of life. The paradisical rest will also be characterized by the enjoyment of a full and final deliverance from the labors of prayer. We do not mean the simple repetition of a form of words, expressive of wants and desires; for if nothing more was implied in prayer, the exercise could scarcely be called labor, or a cessation from the same rest; but "effectual, fervent prayer," such as a righteous man offers who deeply feels for himself and others—the struggles of a soul for light and peace under a realizing sense of its worth and danger.

The long, laborious night of wrestling with God, experienced by the good patriarch, was not a mere formal utterance of well arranged sentences, but a deep struggle of soul for victory, such as every Christian feels who prays effectually. Such prayer is physically, morally and mentally laborious, and a relax from such efforts shall be enjoyed by the faithful, in their coming rest, to be enjoyed beyond the associations which render such efforts necessary. This desirable

and comforting rest of the Bible to be enjoyed, first in paradise, and afterwards in heaven, as the relations which the saved of God shall sustain to all these mentioned, and other exercises; which enlist their powers in the present life; and yet they shall do far more than rest in this sense, for they shall be occupied in work, which shall imply action in the fullest sense of the term.

We have already shown that souls separate from the body know what is transpiring on the earth; wherefore, it is but reasonable to conclude that they will readily remember what has transpired in connection with their experience; and farther than this, the very fact that saved ones are praising God for salvation is evidence that they know they have been redeemed, and if they know that they have been redeemed, they will also remember the place, time and means used, the degree of penitence felt and of bliss enjoyed in the reception of pardon and regeneration. There will be a vast field of facts to be surveyed by the faithful memory of the saved in the separate state and such reflections shall constitute, in part, the employment of souls in paradise. Reflection upon the privileges enjoyed in paradise, as the soul rests in the bright sun-shine, lit up by the mercy of God and honored with the presence of the soul of Christ during the three days in which his body was in the tomb;

and reflection upon that which remains to be developed by the ceaseless and sublime developments of the great future, will constitute delightful and perpetual employment for the pure and happy as they shall worship in the anti-chamber of heaven, with the higher rewards of the future full in view. But far more than reflection shall occupy the minds of such as walk the Elysian fields, until the judgment—for the Bible assures us that they are engaged in praising God as well as engaged in reflecting upon his goodness.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of Saints." This Scripture refers undoubtedly to paradise, and the employment of those who are there.

The evidence of the inferences is seen, first, in the fact, that the revelator speaks of heaven as a separate place from the one where the victors were singing the song of the Lamb, for he says, "and after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened." There can be but

one heaven, therefore, the former place must be paradise. Again: a part of the song sung, "for all nations shall come and worship before thee; for thy judgments are made manifest," and the severe retributions about to be poured out from the seven golden phials, full of the wrath of God, upon the earth, indicate that time was still continued and the race still probationers, when the saved were walking a sea of glass and singing the song of the Lamb; wherefore it seems clear that paradise is the place described in the reference, seeing such a place is essential for the departed righteous, while time continues, for they cannot go to heaven until after the resurrection. But if any doubt remains, a reference to the 20th chapter of Revelation will speedily remove it, where John says, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands." That this class of beings were in paradise is clear, from the fact that they were spirits without bodies, and could not be in heaven, and therefore must be in paradise, and that they are the same as described in the former reference is clear from the fact that the very same work and character are ascribed to them, namely: such as had gotten the victory over the beast, and over his image, and over his mark, and

over the number of his name. The question being settled, that John had a view of what was at the time of his vision transpiring in paradise, as well as a view of what would transpire at and after the judgment expressed in other Scriptures, we have only farther to notice the character of the events referred to.

Those who stood upon the sea of glass were occupied in singing the song of *Moses*, which is a song of victory. When the children of Israel, under command of *Moses*, were miraculously delivered from their enemies at the Red Sea, Miriam, the prophetess, took the timbrel and sang, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." In like manner, when souls have escaped from all their enemies, they will take the harp of God and sing a song of glorious victory, while the happy souls shall exult in that being by and in whom they have triumphed. Oh! will it not be delightful to shout victory, upon the bright sea of life, with the full prospect of a richer and more glorious eternity fully in view? "It doth not yet appear what we shall be," yet we may, in view of the character of the place, and of the employments to be engaged in, and of the character of such as shall be the actors, safely infer that our relations and employments in that delightful place will be of the most felicitous and transporting kind.

The song of the Lamb will be made up of the overflowing aspirations of happy spirits, in high praises for the inestimable benefits of the great atonement, by which they have been rescued from the doom of endless damnation, and alike qualified for the church militant and triumphant. They shall say, "great and marvelous are thy works, Lord God Almighty." All whose minds are enlightened, see and feel them to be so in the present world, and the moving truths shall be more deeply impressed, when immortal minds shall move in a higher sphere. A great and marvelous work was wrought when the glorious atonement was completed—so great that the angels were transfixed with amazement at the moving scenes of Calvary; and well may the redeemed sing, especially so since they have been made personal participants in its saving results.

They also shall say, "just and true are thy ways, thou King of Saints." Much of the bliss of the saved in paradise shall flow from the fact that they occupy their high and happy position upon the principle of immutable justice. All who shall finally rest from their labors in the holy retreats of the Elysian regions, will not be such as have attempted to climb up some other way, but such as have reached their lovely, happy abode legitimately, by believing in the everlasting atonement of the Son of God, which had met the de-

mands of the law, allowing the soul the privilege of being saved for Jesus' sake, thereby rendering possible a song of gratitude for favors received. There will they also see the justice of God so clearly and sublimely manifested in the great and matchless scheme of his righteous government, involving the creation of man as a free moral agent, with a knowledge that his agency in many instances would prove a medium of ruin, in preparing a place for the devil and his angels, and in sending to be their associates, the apostates of the race, and in saving such as have hid themselves in the rock that was "cleft to take them in." There will it be clearly seen why the smiling babe was withered in its sweetness, as is the delicate flower by the frosts of autumn, and consigned to the gloomy embrace of sepulchral shadows, while warm swelling hearts, from which the ruthless hand of death had torn it, loved it with a tenderness which language cannot express; why the good man wandered in the vale of poverty, and grief, and finally sank to an humble grave, while the wicked spread himself like a green bay tree, rolled in ease and plenty, and at his death was honored with a monument indicative of worth and renown. Saints, in their separate state, or first rest, will understand much of the great mysteries of Godliness, which their restricted powers are unable to grasp in the present state, and many of the great prob-

lems of the divine procedure in general and special providences, which often are too deep for mortal powers to fathom, and as they see and wonder and adore, with united voices, accompanied by golden harps, they shall swell the song of Moses and the Lamb, with such pathos and perfection, that the angels, in whose care they shall remain, shall be filled with wonder and delight. These sublime truths shall be embodied in their themes of praise, as with one accord they shall cry with a loud voice, "who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee; for thy judgments are made manifest." O glorious employment! Understanding the cause of bliss and the various steps which have led to it, borne onward over the bright plains by its electrifying energies, well may the happy ones fill the regions of life with flowing strains of melody, for they will have a right to sing, having been redeemed by the blood of Christ, and saved from death and sorrow, they will be in possession of elements for the most glorious song that ever has or ever can employ the powers of man.

Christians, you who are struggling along amidst the embarrassments of the way to the City of Life, take courage, for in a little time you will have different employment and the privilege of acting under a different class of associations, where all the enlarged

powers which you shall possess in the coming state shall be employed in praising God for what he has done and shall continue to do for you throughout the untold cycles of the eternal state. Light ineffable, glory unutterable, and bliss, deep, all-pervading and quickening, shall charm the weary spirit as soon as it escapes from its prison house of flesh, while the "Sea of Glass," in the midst of the paradise of God, along the blazing surface of which it shall flit like the light of the morning, shall mingle its flowing coruscations with the matchless charms of the beautiful home of the weary traveler, as his inspired spirit shall shout the praise of the great Redeemer, and weary not in the heavenly exercise. "Fight on, ye blood-besprinkled bands," the scene shall soon change—the joys of paradise be reached, and when the judgment comes, a higher and more glorious destiny awaits you.

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NOTICES FROM THE PRESS

OF A BOOK JUST PUBLISHED BY

G. W. HENRY,

ENTITLED

"Marriage of the Lamb,"

Or Wedlock and Padlock, Temporal and Spiritual.

Also, former productions entitled, "Travels in Egypt, Twilight and Beulah, by a Blind Man" "Golden Harp," &c., &c.

From Rev. F. C. Hibbard. Editor of the Northern Christian Advocate.

THE MARRIAGE OF THE LAMB, or Wedlock and Padlock, Temporal and Spiritual. By G. W. HENRY, author of "Travels in Egypt. Twilight and Beulah," Camp meeting Hymns," &c. Auburn: Wm. J. Moses, 1856, pp. 461. 12mo.

The author takes the great idea of the conjugal principle, which pervades all terrestrial animated being, as an indispensable provision for life and happiness, and also the same principle metaphysically applied to the union of Christ and the Church, or the individual soul, and upon this basis rears and expands and beautifies his structure.

But there is both *Wedlock* and *Padlock* in both the temporal, and spiritual sense. True matrimony temporal, is the union of hearts in pure, holy, reciprocal affection; but then, there are those who "have been forced and fastened together by the almost omnipotent bolts of mammon. This is not *matrimony*, but *matter-of-money*. "Others are brought together by some unbridled, unhallowed passions. This is not *Wedlock* but *Padlock*." "The difference between the two locks is this: *Wedlock* takes captive and makes a more than willing prisoner, binding its subject to the object of its love. *Padlock* throws its galling chains around its unwilling subject, and fastens it to the object of cold indifference, or aversion, if not of perfect hatred. We may confine oil and water together in the same vial, but it is not in the power of man to make them unite."

There is also spiritual wedlock and padlock. The former is the genuine and vital union of the soul to Christ: the latter, or the padlock Chris-

tian, is where he is "merely fastened by the discipline of the law of the Church," who has merely the form without the life and love of godliness.

It is easy to perceive how an imagination as discursive and versatile as that of Mr. Henry, could expatiate within the ample limits of this suggestive imagery. Happiness and misery in heaven and earth, among rational and irrational minds, result from wedlock and padlock. Wit and humor and anecdote, moral reflections, good sense and religion, quaint, shrewd, often startling and new analogies, abound through the work. The reader will be made better by reading it. The author's religion is sincere, and earnest, and evangelical.

We should say the author is a blind man, whose amanuensis and guide is his son, a lad of about 14 years. He is a local preacher in the M. E. Church in Oneida Madison Co., N. Y. The book is got up elegantly, in the Publisher's best style. We hope the work will receive as extensive sale as the author's other publications, both for the sake of the reader and the author.

From the Rev. Wm. Hosmer, Editor of the Northern Independent.

THE MARRIAGE OF THE LAMB, or Wedlock and Padlock, Temporal and Spiritual. By G. W. Henry. Wm. J. Moses. 1856. pp. 461, 12mo.

Rev. G. W. Henry is already extensively and favorably known as "the Blind Preacher." He is a zealous, able minister of the Gospel, and very active, though for many years entirely blind. Some years ago, he wrote and published two books—an autobiography and a volume of hymns—which have had a large sale. The present work is quite different from either of the former. It is a large volume, tracing in many a varied form, and with a great variety of illustrations, the difference between true marriage and false, as applied to the mystic union of Christ and believers.—The fervent piety and brilliant imagination of the author have made the work not only unusually copious—but in most instances remarkably felicitous. Blindness often quickens the intellectual perception, and instead of disqualifying men for usefulness, actually adds to their ability. Br. Henry, we think, is an instance of this kind. His works, which probably would never have been written if he had not lost his sight, will be a blessing to thousands. They are pervaded not by maudlin sentimentalism, but by the highest evangelical truth. He brings forth things both new and old, from a heart and life long conversant with the profoundest emotions of religious experience. We hope this work, which is really a valuable addition to our religious literature, will be extensively read.

From the Northern Christian Advocate,

From Rev. Z. Paddock, D. D. Presiding Elder in Wyoming Conference.

MR. EDITOR:—I have read "Wedlock and Padlock, Temporal and Spiritual," by G. W. Henry, with deep interest—nay, more, with profound admiration. How a man, blind for so many years could dictate such a book, is to me really wonderful; and especially when it is understood that the author, previously to his blindness, had enjoyed only ordinary educational advantages, followed by a life of pleasure and engrossing business pursuits. Indeed G. W. Henry may, not inaptly, be called our American John Bunyan. Blindness must have been to the one, about what Bedford jail was to the other; insulating them from the visible, distracting universe; and giving impulse to an extraordinary original imagination. Our countryman has more genius, more poetic fancy, and more versatility than had the great English Dreamer, with perhaps less depth and compactness of thought. Still, the resemblance seems to me sufficiently close to justify the specified classification.

Wedlock is the central and pervading idea of the volume, though an exuberant and excursive imagination lays under contribution "the wide, wide world,"—theology, history, philosophy, experience, etc.,—to the general object. With an occasional grammatical and rhetorical defect, the style is generally correct, and often really elevated and beautiful. Take an instance or two: Speaking of the work of creation, the author says, "Forth came the brooding Spirit, and lifted up the eyelids of the morning, when a robe of light gathered around the infant world." * * * "There is a laughing stream leaping from the rock, baptizing the adjacen, trees and flowers with golden spray and inviting every living thing to drink and be refreshed." Similar passages frequently occur in all parts of the book, though the author becomes more impassioned and eloquent as he proceeds. Those who have read brother Henry's former productions will be surprised to find here such marked evidences of literary improvement. Though the *title* is quaint, the *topic* is taking; while the manner of treating it is both popular and religiously edifying. Nobody can read the volume without profit. To the tastes and habits of the young, however, it is singularly well suited. Let all procure and read it, and especially as they will thereby aid a good man—a Methodist local preacher—in his laudable efforts to support himself and family. I will only add that the type, paper, and binding are of a superior quality; making a book suitable for any centre table. Z. PADDOCK.

Binghamton, Aug. 14, 1856.

Travels in Egypt, Twilight and Beulah.

BY A BLIND MAN.

I have read this book with great interest, some of it to my wife for an evening's entertainment and profit. It is certainly a marvelous manifestation of the power of God in the chastisement, illumination and salvation of a sinner. I hope it will be extensively circulated. JESSE T. PECK.

The History of G. W. Henry's life, is a very popular book I learn from our colporteurs that there is no book in market that sells more readily, or is more eagerly sought after by the public than this. "The Blind Man's Camp-Meeting Hymns, also, are equally as popular. J. F. DAYAN,

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